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# THE PHILOSOPHICAL JOURNAL

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SAN FRANCISCO, CAL., SATURDAY, MARCH 1, 1902.

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## SOLILOQUY.

Are you gone—yes, gone forever?  
Shall I never see you more?  
Oh, cannot the veil be lifted?  
Is there not an open door  
Where our souls can hold communion  
With the loved ones gone before?  
Speak, oh, speak some word of comfort;  
Let me hear your voice again.  
Dearest loved one of my bosom,  
Are my prayers and tears in vain?  
Do you know my joys and sorrows?  
Can you cheer this troubled brain?  
Must I ever grope in sadness,  
While dark waves around me roll?  
Will there not some ray of gladness  
Lift the shadows off my soul?  
Speak! my heart is filled with sadness,  
Sadness that I cannot control.  
Hark! methinks I hear an echo  
From the bright celestial shore:  
"Dearest, loved one, I am near you;  
Grieve, oh, grieve for me no more!  
Let the still, small voice of reason  
Ever guide you, I implore."  
"Yes, I know your joys and sorrows;  
Yes, there is an open door;  
And the veil will lift to-morrow,  
And we'll see as ne'er before—  
See the glorious light of heaven,  
Lies in wisdom evermore."  
"At times there is a little shadow  
On the threshold of our door,  
When we see our friends are grieving  
For the loved ones gone before.  
Haste and put away your sorrow;  
Cast no shadow on this shore."  
"Earthly sorrows are but fleeting;  
Cast, oh, cast your grief away.  
Soon will come the happy meeting,  
Soon will dawn a brighter day.  
And we'll love each other ever,  
Love that fails not on the way."  
"Soon the glorious light of heaven  
Will upon the darkness pour,  
And all doubts and fears and sorrows  
Will depart to come no more.  
Death again will never sever  
Those united on this shore."  
"And we'll know each other better,  
Know as we ne'er knew before;  
And with joy we'll soar together  
And the universe explore;  
And no sorrow e'er will enter  
O'er the threshold of our door."  
G. W. SANFORD, Verdugo, Cal.

## BORDERLAND

### More Dream Houses.

The following are from the London *Spectator*, and are all vouched for as to correctness:

One night I awoke with a great shriek. My sister, who was sleeping in the room, started up. "What is the matter?" "Nothing," I said, almost laughing. But I saw beside my bed a strange dark young man, dressed in a brown coat and black-and-white plaid trousers; the clothes seemed as much part of the dream or appearance as the figure.

A few months after I went to a country house where there was a large party for a hunt week in the

neighborhood. Amongst the guests visiting at the house I recognized the dark man I had seen, dressed in the brown coat and black-and-white trousers; precisely as he appeared in my vision or dream. I mentioned it to several people, and told my sister about the man with the black-and-white trousers whom I had seen in my dream, when we were sleeping together, and I awoke with a great shriek, which she well remembered.

A few months later on, the same man with another gentleman whom I knew called at my house; they had been otter hunting since the small hours of the morning, and were half famished. After re-

freshment, the friend of my dream asked me to show him the church, which was quite near, and play the organ to him (he knew I did so for the service). On the way he said: "I have had a most extraordinary feeling ever since I have been here; I feel as if I had been here before. A most strange feeling. The house and place are quite familiar to me." I did not mention to him his having appeared to me, but I told those to whom I had narrated my dream what he said when visiting the place. C.M.E.

### DREAM REALIZED.

There is a certain old house which was in my family for sev-

eral generations—it had been a monastery or home of a Brotherhood in the reign of King John. I remember an old superstition that the monks' curse rested on a part of the garden where nothing could ever be induced to grow. A young girl of 15, afterwards my grandmother, had a very singular and vivid dream, in which she saw herself as grown up, and the mistress of a peculiar old house, which, with its surroundings, she fully described to her mother. Naturally the account was smiled at—and forgotten.

Two years later the young girl was on a visit, in a neighborhood before unknown to her. On nearing her destination she was much startled at seeing a "peculiar old house," avenue, etc., which fulfilled in every particular that of the well-remembered dream, and, somewhat excited, she asked her hostess who lived there, laughingly telling the reason of her question. She was informed that the owner was young and unmarried. Strange to say, the next year, quite accidentally, the two met, and were mutually attracted, and so it came to pass that my grandmother went to be mistress of the very place she had dreamed of years before, and there she lived for 68 years and saw her children's children. Often has she repeated to me the old story.

M. A. B.

### ANOTHER DREAM HOUSE.

A lady who died not very long ago at a great age used to tell of a dream she once had in her youth. So far as I can remember, this is how I heard it in her own words more than once:

"When I was a girl of 16 (she was an extremely pretty girl) I one night dreamed most vividly of a young man who wore a remarkable waistcoat. It was plaid with a great deal of bright red in it, something like the Royal Stuart dress tartan.

"I told my dream next morning when I came down to breakfast. It was Sunday, and we all breakfasted together, my parents and younger sisters and governess. Of course, they all made fun of my dream, and the joke was not forgotten while we walked across the park to attend services at the village church, where as soon as I had risen from my knees I beheld my friend with the waistcoat! There he was, just in front of our pew. The man turned around facing us, and stared at me the whole of church time. I remember how disconcerted I was by this continued gaze from a perfect stranger—a gaze, as it seemed to me, of peculiar sadness.

"After service was over, having



Telling her Sister About the Man with Black-and-White Trousers Whom She Had Seen Before in her Dream.



whispered my father about it, he inquired of every one he knew as to whom the man might be. Nobody knew, however, nor could the slightest clue to his identity be discovered. He had disappeared as soon as service was over.

"It seemed impossible to let the matter rest thus, and after luncheon my sisters' governess walked off to make inquiries on her own account, and at length succeeded. The miller, who lived outside the village and always knew about everything, said the man had lodged at the mill the night before that he had attended morning service, and after returning for his things had immediately left the place.

"It appeared that he was a stranger, but that some years ago he had seen and fallen deeply in love with one of the village girls. Before he had spoken to her he was hurried off for some cause, I have forgotten what, to a great distance. He had written to the girl, but never received an answer. As soon as he was free to return, he had come back to find and marry her if she consented. Then he heard for the first time that she had been dead for 8 years; had died almost immediately after his departure.

"The shock seemed to be terrible, and he said he could not remain in the place and should go away directly after church. So he came for his things, and mentioned before leaving that he feared he had been very rude to a young lady he had seen in church, but her face had reminded him so strongly of his own lost love that he could not help staring at her all the time. That's all my story; we never saw the young man again—nor his extraordinary waistcoat!"

E. V. B.

#### WARNED IN A DREAM.

In a cottage near our old home in the Midlands there lived a morose laborer. I used to go to the cottage, and had no fear whatever of the man.

But one night I dreamed that I went to a lane more than half a mile away to gather violets, which always appeared there sooner than anywhere else in the neighborhood. The day, it seemed to me, was perfect in its quiet sunshine, and I began gathering my violets happily. Almost at once George C— climbed over the hedge at my back, attacked me with a pickaxe, and there in the lane he killed me, and so made an end of my dream.

It was very vivid, and on waking I told it to my sister, in whose room I was then sleeping. I promptly forgot all about it, and as the morning went on it occurred to me to wonder whether the violets were already out in the Deepings Lane.

Off I set alone, and when I came in sight of the trees which shaded the entrance to the narrow lane, there I saw a man at work grubbing up gorse roots with a pickaxe. He was just on the side of the hedge where George C— had in my dream climbed over, and a few more steps showed me it was George himself, whom I had never known to work in that direction. The dream flashed into my memory. I stood still; and then, as soon as my shaky knees permitted, I walked home again, and left the question of the violets unsolved.

E. H.

#### A SPIRIT OUT OF THE BODY.

In August, 1848, I and a young fellow of about my own age were

on a walking tour in North Wales, and the incident referred to took place on the latter part of the road from Bangor to Carnarvon. The morning had been close and oppressive. As we neared the latter town a sharp thunderstorm broke over us, accompanied with a heavy downpour of rain, which drove us to seek shelter under a high hedge conveniently near. While sitting there, I, overcome by the heat and the fatigue of the long walk, fell asleep, and was in a short time rudely awakened by my fellow-traveler, who wished to save me from a threatening danger. I could not, however, readily respond to either his shouting or rough shaking. I had a dim perception of his actions, but was powerless to rise. Falling back again on the bank, I became aware of a soft, warm and peculiarly grateful sensation, after which I opened my eyes and was able to leave the spot.

I mention these particulars, as they affected me very forcibly at the time, and I shall have occasion to refer to them again before closing this letter.

The weather improving, we resumed our journey, and I soon began to notice that the objects we met with seemed strangely familiar. It was as if I had seen everything before, and the impression deepened the farther we went. Unable at length to contain myself, I mentioned the circumstance to my friend, to whom it appeared ridiculous, seeing I had never before set foot in Wales.

So confident, however, did I feel on the subject that I ventured to describe a street into which we were about to enter. We turned the corner, and he was as surprised as before he had been incredulous. The appearance answered to my description, as far as we could well see. There stood a house I had particularly mentioned, with its many white window blinds, all but one—the farthest on the ground floor—drawn half-way up, exactly as I had said; there the side paths laid with large slabs of slate, their worn, shallow hollows here and there filled with little pools of water; everything answering to my description. Not not everything. On coming to a certain spot, I felt an irresistible impulse to turn around and look skyward, expecting to see a large, black cloud which, seen over a quaint, old house, was a prominent feature in my mental picture of the scene, instead of which my gaze fell on a wide stretch of cloudless blue.

I was as puzzled as I was disappointed, until pondering the subject I became convinced I had made that same walk "out of the body" in a dream during the storm; that as I recognized nothing as familiar beyond where I stood, my dream progress must have been there arrested; that the large cloud and little pools of water in the street were parts of the phenomena of the storm, from the violence of which we had fled to the friendly thorn bush where I had fallen asleep; that the sky had cleared while I had again gone over the ground "in the body"; and that the difficulty I had experienced in waking was due to some psychological fact I could not then explain, and about which I may yet only vaguely guess after these many years.

J. T.

Don't fear or worry.

#### Spiritual Knowledge.

WM. J. COWEN.

The main object and design of the spiritualistic phenomena is to demonstrate to the world the truths of the existence of the spirit and of spirit return. The student who has pursued his investigations of the phenomena and has become convinced of the truth of spirit return, naturally asks: For what purpose is it that the spirits take all this trouble to demonstrate to the mortals of earth that they live a conscious existence in another sphere of action? The student then turns his attention to the philosophy of Spiritualism, as explained to him by the inspired lecturers through whose instrumentality the spirit-world communicates to man.

The first thing that attracts the student's attention is the high grade of intelligence which is manifested through every medium of high attainments. Many of these public speakers have developed from home circles and have never taken a course of learning in any college or theological seminary. Again, the great variety of subjects which are constantly presented to the student's notice amaze him at the facility with which the inspired lecturers can speak off-hand upon any subject which the audience may give them. Pursuing his study of the subject of Spiritualism, he comes to the conclusion that the spirit-world is capable of sustaining its philosophy by able and learned spirits from the advanced spheres of spirit-life who have mediums chosen for the purpose of presenting their thoughts to the public.

Again, the spirit-world is ever teaching the mortals of earth their duty toward their fellow-man. Spiritualism does not endorse oppressors of any kind. It is opposed to any measure which is detrimental to the mass of the people whether this measure originated from the church or the government. It is opposed to the rich of the world, who gain their possessions at the working-man's expense. It is opposed to any measure favoring the select few at the expense of the many. Spiritualism teaches equality, justice and the right to live. Every man who dwells upon the earth sphere has rights which should be respected. The right to live, freedom of thought, freedom of religious belief, and the right to express his opinion upon any subject, are the God-given rights of every human being. Who denies these rights to his fellow-man by an enactment of law is doing an injustice which shall return to the giver thereof to his discredit. Such people will occupy a very low plane in the spirit-life. The just and upright spirits will have nothing to do with the oppressors of the human race.

Spiritualism teaches that we should treat every person who is trying to live an upright life according to the knowledge which he possesses, as an equal, whether such person be a Spiritualist, an adventist, or an atheist. Spiritualism is a broad plane of thought upon which people of every belief can mingle together and discuss the questions of the day. The tenets of Spiritualism are not confined by narrow creeds which bar out those who differ from us in belief. We welcome any new idea from whatever source it may originate.

The ranks of Spiritualists are filled with men in every department of thought. Statesmen, doctors, lawyers, scientists, working-men, people from out of all the different sects of religion, people of all nationalities, and of all colors, have adopted the truths of Spiritualism as their belief without losing an iota of their individuality. A religion so broad in its teachings that it can receive people from every walk of life, is destined to be the religion of the future.

The God of mammon is a hideous monster for anyone to worship. The love of gold blinds mortal man to the beauty of the spiritual life. Love of money is the root of all evil. It is natural that anyone should desire the material things of life, but man should be careful that while accumulating riches he does not rob his fellow-man. Selfishness retards the growth of the spirit and makes a dwarf of the soul. Cultivate love, that love which shall go out in the world and bless everyone who comes within its influence, and the possessor of it will enlarge his spiritual nature and the spirit will grow and advance even while yet in the body, preparing itself for the higher and purer planes of spirit-life.

Thou Spirit of Love and Harmony, teach us the lessons of unselfishness which are practiced by the pure in spirit. Teach us how to prepare ourselves for the future life which we shall enter upon, so that we may occupy the higher spheres of existence.

Spartansburg, Pa.

#### The Force of Thought.

ARTHUR F. MILTON.

It does not need a torpid liver to invite misgivings or imaginary troubles, though a constitutionally suspicious mind or jealous heart may inherit a torpid liver.

Chronic or organic diseases may find their origin in the spirit or mind. Impure thoughts have the reverse effect that pure thoughts have on the physical body; and thoughts that have an unsolicited run on our mentality may have been created by actions comporting with them—at least, they exist as living principles. Whether the prior action or its effect, the ever-active thought it has generated develops the disease it represents, is of little consequence. It simply exists and will not be cured as long as fanned or fed by its allied thought, or its parent force is not destroyed by purification of the force itself for a spiritual effect.

Denying oneself the passion which the thought suggests is one mode, in that the denial is resistance which infuses it with an opposing influence—also a living principle that converts it into an antithetical impulse.

Another mode is to indulge in some anti-material or physical passion—study or useful labor—that founds a higher and better life-force to neutralize the influence of the unspiritual one, whether that one be a habit, a passion or an uncontrollable prejudice, such as jealousy or an unforgiving pride may develop.

It is now known that hatred generates an acid in the blood which results in pain—acute or chronic. It may thus be inferred that all unspiritual emotions have like effects on the nerves and



blood and is the cause of many of the diseases prevalent in the human family.

From the fact that a torpid liver induces darksome thoughts, we may infer that thoughts compatible with similar deeds must have laid the foundation for the sick liver. How and when are other questions. That many are born with the fundamentals for diseases is certain; but whether the germ exists in the body or spirit is not to be stated except as a matter of opinion.

We find children with thoughts that suggest forces not altogether belonging to the material thoughts that might lead to actions unspiritual, and to passions or diseases comporting with them as allied subjects.

Some people are troubled with misgivings or dark thoughts that they are combatting—that they never would carry out into practice, and still have no organic trouble or torpid liver, to which they can attribute their unfortunate and unwelcome mental action.

Is there, perhaps, a spiritual inheritance as well as physical that makes life miserable? Murderous thoughts are not uncommon with people who would be the last to carry out what is suggested to them through the same. Obsession is not always the cause; for obsession follows the thought that acts—loves the passion it represents.

Is it reflection from other minds? Hardly; for that would not be consistent. We do not meet the same people every day. But we can sense the same obsessing thought every day—when we have one—and in the presence of company of opposite temperaments, showing that the thought or its cause is our own.

We know of people who feel blue or see through a glass darkly on this account, almost daily—some hourly. It is an unfortunate state to be in, but it exists, and we know of no cure, except that it must outgrow or neutralize itself by the denial practiced in not enacting it.

Theology may term this one of the "temptations," but it seems to be more a matter of inheritance, and one of the things yet to be solved by the spiritual scientists.

## A Call to Associative Action

PROF. J. MADISON ALLEN.

Essays bearing upon the problem of society evolution, ethical progress and the unification of mankind; are of late more and more frequently appearing in both the spiritual and secular press throughout the civilized world. The spirit of inquiry is abroad in all lands as to the true science of society, and the just and proper relations which should exist among men for their mutual security, advancement and happiness.

The problem is indeed an important one—no other can be more so. Is it not the heaven-appointed mission—indeed, the chief function, of Modern Spiritualism as a movement, to actually secure the practical results which have only been theorized in all previous religious movements?

The race has heretofore failed to enter upon a career of unmixed happiness simply because the working basis of the social fabric has been defective, has been radically inadapted to secure justice,

equity, peace, harmony, and the best and highest interests of each and all. Until the central and fundamental elements of the social structure are rectified, the resultant developments will continue to be deplorable and unsatisfactory. A new social state, embodying the righteous ethics of the Spiritual Philosophy, is required to put into actual practical working operation.

The Golden Rule of Reciprocity and Fraternity still remains unestablished among men the world over; and no amount of mere theoretical adulation of the sublime precept can ever remove the ills of human society. The sentiment must become a living, working force—exemplified in every civil institution, social custom and usage, fashion and habit, as fully and truly in everyday life as in Sabbath platitudes or metaphysical speculations—in field, shop and factory six days of the week as in ecclesiastical mouthings on the seventh.

The earth must be rendered a fit abiding place for embodied angels of purity, peace and progress, health, harmony and happiness, instead of being, as now, mainly a den of wild beasts, growling, snarling, prowling and preying. It must receive from the supernal realms a divine baptism of noble action; until the new and Harmonial Order (the spiritual philosophy applied), shall have become a visible living reality, a fixed fact, and the eternal law of Liberty, Equality, Justice and Universal Brotherhood be observed, "on earth as it is in heaven."

This result, let me remark, will require the introduction of a new social unit, the hitherto undiscovered "missing link" in the chain of society evolution, occupying an intermediary point between the present isolated home circle and the political fabric; which fabric is now composed of hostile elements, a natural result of unassociated and mutually antagonistic domesticity—that is to say, of competitive interests between families ("heads of families").

We must be able to "love our neighbor as ourself" with safety—an impossible thing at present, under the system of competitive isolate familism. Hence, the social "units" of which the political fabric is made up being in antagonistic relation to each other, the entire structure of politicalism or civil government is an incoherent jumble, a rope of sand, held together chiefly by the "cement" of coagulated blood, shed in international and internecine strife.

Springfield, Mo.

## The N. S. A. Mediums' Home.

TO THE EDITOR:

Through the promised generosity of two noble men in our ranks, the repairing and establishing of the N. S. A. Mediums' Home at Reed City is only the matter of a few months, provided the Spiritualists at large will contribute a like sum to the treasury of the Mediums' Relief Fund of the National Association.

This Home has been fully described in JOURNAL of Dec. 28, 1901, and Jan. 25, 1902, and has been purchased and paid for. It will cost \$1,000 to prepare the building for a comfortable home. It will also take a goodly sum to furnish the Home, and to get it started; the inmates must be fed and cared for. We realize that

this will be an expensive undertaking, but it is a good object to care for and tenderly remember the good souls who have served as instruments to the spirit world in reaching earth with consolation and instruction, and will appeal to the heart of every Spiritualist and draw sympathy and money in its support from each one.

As a surety of this, the N. S. A. Executive Board has created a Mediums' Relief Fund—according to Art. VII of its By-Laws (a)—and the purchase money of the Home has been appropriated to that fund. Following this, two noble souls in our ranks, Mr. T. J. Mayer and another, who, for personal reasons, desires to be known as "A Friend of the Mediums' Home," have notified us that they will each contribute \$750 to the Mediums' Relief Fund for repairs and starting of the Reed City Home, provided that the Spiritualists at large will contribute a like sum—\$1,500 more—by the first of May.

Here is a glorious chance for the opening of a Mediums' Home. We will have \$3,000 with which to repair, furnish and open the Home, and put in a few of the worthy ones. With the project thus started and our mediums in the Home, in comfort and free from anxiety, we are sure the Spiritualists will not allow it to be closed for want of funds. We call on the generous of heart to send in contributions at once—in any sums, large or small—all will be gladly accepted.

We now have on hand over \$70 in contributions. We need all the funds we can get for this glorious work, a work that humanity and the angels demand of us, and which they will bless. Send your contributions to N. S. A. Secretary, 600 Pennsylvania Ave. S.E., Washington, D. C. They will be acknowledged.

MARY T. LONGLEY, Sec.

## Brotherhood of Man.

M. E. TAYLOR.

This world, with its interior, superficial, atmospheric, illuminating and numerous other useful parts, constitutes a veritable combination storehouse and museum infilled and overflowing with every essential for the physical, social and intellectual comfort and happiness of every man, woman and child within its 24,000 miles circle or circumference, and with man's innate inherited ability to develop and properly appropriate said stored-up essentials, such would soon be the glorified condition of the race if the nations and tribes on the planet would adopt as their basic standard and only law digest for practical use and work, the Golden Rule.

I am happy to announce that my optimistic expectation for such a Brotherhood unitary ultimately will take its place and play its victorious parts on the dramatic stage within the pale of the present century, is increasing in strength every day.

Santa Barbara, Cal.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 1, 1902.

**Spiritualism** is again attacked. A Methodist preacher, J. M. Thoborn, in Pittsburgh, Pa., lately devoted a sermon to its annihilation. Moses Hull, on Feb. 16, replied to it, in the Alvin Theater, to a crowded house. For two hours he held the audience by his eloquent defense of the Spiritual Philosophy and phenomena. It was a powerful rebuke to priestly intolerance.

**Mr. W. J. Colville** left for England on the German steamer Kaiser Feb. 18. He met with excellent success in New York, Brooklyn, and also in Washington, D.C., during the three weeks he lectured in those cities. He also conducted several meetings in Baltimore and Philadelphia to the great pleasure of many old friends and also new admirers.

**The Resignation of Mr. Maden**, the Third Assistant Postmaster-General, who has been persecuting so many periodicals in America, is called for by hundreds of political and religious papers, who cannot tolerate the methods he has adopted, in suppressing all periodicals that advocate principles which he does not endorse. He has attempted to do what Congress has many times refused to do—to suppress free speech and say what shall not be published and circulated through the mails. It is enough—he must be squelched. The American people will not tolerate a censorship of the press, in times of peace.

"Truth's White, Spotless Banner" is the title of a soul-stirring new anthem by B. F. Austin, Toronto, Can. The "air" is the "Star Spangled Banner"—sheet music size, 25c.

## Wonderful Admission.

A "Jewish fable" is what the story of the "Garden of Eden" is called by Father Gerard, a French Catholic priest in Constantinople, in a book recently published by him.

As a result of this publication, the Pope has appointed a committee to define the portions of the Bible which are to be considered henceforth as divinely inspired. Cardinal Parocchi is the president of the committee.

As the Pope has heretofore been considered the defender of the divine inspiration of the whole Bible, the appointment of this committee to ascertain how much of it is inspired, is a great surprise to many orthodox people. The *London News and Mail* thus expresses its astonishment:

Whatever is happening to this crumbling old planet? Verily, there is no stability in the world. One by one the old things pass away. The Pyramids wear, the Sphinx loses its features, the ocean bed becomes a desert, and the Pope owns that after all he may have been mistaken.

Our esteemed cotemporary, the *Two Worlds*, of Manchester, Eng., prints the above announcement, and then comments upon it as follows:

It is incredible, it passes belief that the church—the only body which never wavered in its belief, the one organization that never changes—has come to this pass that it intends to sum up its Bible and find out whether the head, arms or legs of its fetish must be lopped off.

What will happen if the committee decides against the snake and apple story? Surely the Pope will send post-haste to Peter to implore the release of those suffering souls who have been consigned to hell because they could not swallow the apple and would make no room for the serpent in their zoological collection.

The transformation scene of a pantomime is not more sudden and startling than the revelation contained in the Pope's message. With a breath the whole phantasmagorical castle of Papal infallibility disappears, melting into nothingness, and the whole diabolical machinery of bigoted conservatism falls to pieces with a thunderous crash.

Oh, that this enlightenment could have come a few hundred years earlier! Then had not the past re-echoed to the dying groans and shrieks of the millions of martyrs who gave their lives because they could not believe as the Church would have them?

But what a cause for joy is such an announcement! Let the peoples of the earth clap their hands, for the arch-enemy of progress and humanity in his latter days of senility has become more humane—blessed be the approach of dithering infirmity. The hand which held the iron rod with such brutal determination, and broke in pieces all who opposed, is dropping the rod and taking a reed.

This message sounds the death-knell of organized papal authority. Its back is broken, the strength of its priests has departed, and its assumption of infallibility, which

was the center of its force, falls from its nerveless grasp.

We look upon this as the beginning of the end, for though the decision upon the canon but heralded in a period of greater bloodshed, the decision to revise at this time of day means the birth of a NEW ERA of enlightenment and progress.

Spiritualists, by increased efforts, rejoice that the labors of the past are bearing fruit, and labor more ardently, that the joy of future generations may be greater than that which is your present privilege.

## A Just Decision.

The Supreme Court of Illinois on Friday of last week handed down a decision which will be of great interest to Spiritualists generally, and particularly to magnetic healers. It forms a precedent and will be quoted all over the country as a decision of supreme law controlling the action in all the lower courts where points are raised as to whether magnetic healers are entitled to certificates as physicians, and the rights and privileges of doctors of other schools. The press dispatch on this subject, printed in nearly all the dailies of America last Saturday morning, reads as follows:

The Supreme Court to-day handed down an opinion that a magnetic healer is a physician and is entitled to a license. The opinion was rendered in the case of the People vs. John S. Gordon in a suit to recover the penalty for practicing medicine without a license.

The case comes from Winnebago county, Illinois, where a judgment was entered in favor of the defendant, which the Appellate Court affirmed.

The Supreme Court finds that the Circuit Court erred in instructing the jury to find for the defendant, and the Appellate Court erred in affirming that judgment, and the judgment of the lower court is reversed and remanded—the Supreme Court holding that a magnetic healer is a physician and not a trained nurse, as insisted by the defendant because he does not use drugs or material remedy.

Cases in the lower courts are quite often decided according to the prejudice of the Judges or the tenor of public opinion in a given locality. Judges and lawyers who have political aspirations often fear the opinions of the public, and thus prevent justice being done to Spiritualist mediums and magnetic healers.

In the Supreme Court, where the Judges hold office for life, they are not influenced by public opinion, nor do they have to cater for reelection, and if we can get justice anywhere it will be in this court. Local cases, therefore, whether it be of license in cities for mediums or of matters of similar import, should be carried up to the highest tribunal of the land in order to obtain just judgment and make precedents of law. In this way only can we defend our rights and obtain justice.

**The Persecution of mediums** in Los Angeles is now the interesting topic of the Pacific Coast. Dr. and Mrs. Chesbro are being harassed by delays in the Courts (the usual tricks of lawyers) the case having been delayed from week to week—but it must be carried to the highest courts, if necessary, to obtain justice for our Cause.

The *Banner of Light* of last week contained a strong appeal for funds to pay the expenses of this defense, and we hope it will bring the necessary funds to fight until victory perches upon our Cause. This we must obtain—for neither hatred, malice, envy or prejudice must be allowed to stand in the way of justice and our rights as citizens of the Republic.

## The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**REGENERATION**, by F. B. Dowd, author of "The Temple of the Rosy Cross," "The Double Mao," etc. Salem, Mass.: Eulian Publishing Company. Price, \$1.00. For sale at this office.

The author possesses a mind of rare illumination, and the book will very materially aid those who seek to attain to their highest ideals, through a clear understanding of the problem of life.

This is the book which has long been desired by many thoughtful students, and will now be welcomed by them.

In style, the book is clear, concise, direct and simple—absolutely devoid of all cant and technicality. To healers and teachers of all schools in the New Thought, it will be indispensable, while thinkers, preachers and students everywhere will find it vital at many points.

After a keen analysis of the orthodox views of Regeneration, the author discusses Creation and Generation, the Basis of Worship, Sex, its Meanings and Powers, Duality and Unity, Inspiration and the Object of Life.

**MEDIUMSHIP AND ITS LAWS; its Conditions and Cultivation;** by Hudson Tuttle. 186 pages. 35c; postage, 5 cents. For sale at the office of the PHILOSOPHICAL JOURNAL.

As a scientific, mediumistic writer on Spiritualism, Hudson Tuttle has been in the forefront for over 40 years; and his own long and valuable experience as a medium, conjoined with his extended knowledge of the various phases of mediumship in others, for so many years, make him well qualified to write usefully and intelligently upon the great and puzzling question of mediumship and the problems therewith connected.

Mr. Tuttle's book is the best I have seen on this subject. It is very comprehensive, covering practically every important point involved in this vast and little-understood arcana of nature. It is full of good, sound common sense, free from the mysticism



and rubbish that encumber much of the pseudo-"occultic" literature with which the world is being flooded, to the detriment of genuine, rationalistic, scientific Spiritualism. Spiritualists and those seeking the development of their psychic powers should study this book, and let severely alone the misleading, harmful books advertised to above. As Mr. Tuttle says in this book: "The so-called 'occult' knowledge of the East, of Hindoo priests, and Thibetan 'masters,' is, in mildest phrase, the twaddle of ignorant pretensions, and the veriest rubbish."

WM. EMMETTE COLEMAN.

"The 20th Century Physician," by Chas. W. Close, 126 Birch St., Bangor, Maine, is a new periodical full of good things in the new thought, and devoted specially to mental healing. Send to him for a copy.

*The Pathfinder* is the name of a new monthly devoted to Philosophy and the higher development of the human race, by Edgar W. Conable, Roswell, Colo., at \$1 a year. It is a sprightly periodical, and we wish it success.

*The Word* is the name of a monthly published by Dr. S. A. West, Rockport, Mo., at 50c a year.

*The Psycho Therapeutic Journal* is a new monthly published in London, England. Arthur Hallam, Trafalgar Building, Charing Cross, W. C., at \$1.00 a year.

"A Search for Life, or How to Live on the Golden Rule Plane." A poem in three cantos by M. Evangelus Taylor of Santa Barbara, Cal. Price, 10c.

*The Independent Thinker*, edited by Henry Frank, has been consolidated with the *Metaphysical Magazine*, and the latter will hereafter be furnished to its subscribers.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

**World Changes.**—When the war-cloud between America and Spain was threatening storm, there was a movement among the Latin nations of Europe looking toward intervention; but it failed because of lack of support of the greater powers. War strengthened the muscles of the youthful American nation and raised it to the position and dignity of a world-power; and now the nations of Europe are quarreling over the question as to whom the honor belongs for having befriended America. The favor of America is being sought by Europe; the waning and weakening powers seek the support and strength of the growing West. Changes are being rapidly made in the affairs of the world; the new history is being written, and it is the history of American supremacy.—*Flaming Sword*.

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## SOUL GROWTH.

In the atomic growth of forming light,  
The color-spectrum must itself con-  
dense  
All color, leaving color's presence white;  
Attracting modes negations make:  
hence

All motion; then incipient life of life  
Till embryonic-forming sack appears;  
And drawing from magnetic currents life  
We have th' accreting forces of the  
years.

Mark well, my brother, nature's law of  
growth—  
How changing atoms find their resting  
place,  
How perfect order reigns—from centers  
forth  
To outer rims swift-winged electrics  
race.

So he who would of occult powers have  
sight,  
Forsakes the dusty road of commerce,  
gain;  
Leaves error to its past, and courts the  
right,  
Until all worldliness within is slain;

Awaits the influx of the mystic power,  
Controlled not but controller of all  
fate,  
Inheritor of wisdom's richest dower;  
Within God's temple born initiate.

So shall the swiftly-circling years secrete  
The marvel of marvels, immortality;  
Fearing no change, knowing no death,  
complete  
In essence, life's centered reality.

The law of power is passive, 'till action  
Gives place to birth, then force is lib-  
erate;  
And thus through might of law's at-  
traction  
Is held enchained the force disinte-  
grate.

The lesson of the shifting ages, then,  
Is how to hold unhurt the marvel  
force.  
Not worship of the gods, nor yet of men;  
But life, until the mortal runs its  
course. MARY KELSEY BOOZER.



The Editor is not responsible for the  
opinions of correspondents.

## Faiths of Great Souls.

TO THE EDITOR:

As certain preachers continue to  
assert that Lincoln was a believer  
in the supernatural character of  
Christ, the proposition of Prof. J.  
R. Remsburg should, in the inter-  
est of truth, be again published.  
The latter offered a reward of \$100  
for evidence that either Lincoln,  
Washington or Grant had in writ-  
ing asserted their belief in the  
divinity of Christ. The offer was  
made a number of years ago, but  
no claimant of the money has been  
made, although the offer was pub-  
lished in many papers.

Lincoln's creed was substan-  
tially that of the Chosen People,  
and is summarized in the Voltarian  
dictum: Love the Good God and  
be good." The words of a great  
poet should be remembered by all  
aspiring souls: Be good, brave and  
joyous; beautiful and free! This  
alone is Life, Love, Empire and  
Immortality. QUAKER.

## Letter from Seattle, Wash.

TO THE EDITOR:

The Seattle Spiritualist Associ-  
ation on Feb. 16 duly installed Mrs.  
Irene Smith as its pastor at Pyth-  
ian Hall, where the Association  
will hereafter meet every Sunday.  
We think we are fortunate in se-  
curing Mrs. Smith to occupy our  
platform, and expect to do con-  
siderable propaganda work during  
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## Letter from Springfield, Mo.

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Our young folks recently held a musical, literary and social entertainment, which passed off delightfully. The "Old Folks' Industrial Club" should, however, be credited with having provoked the large audience to the greatest amount of "side-splitting" mirth, by its grotesque efforts to pursue its various avocations, to the tune of John Brown's Body—very slow at first and gradually accelerating to lightning speed!

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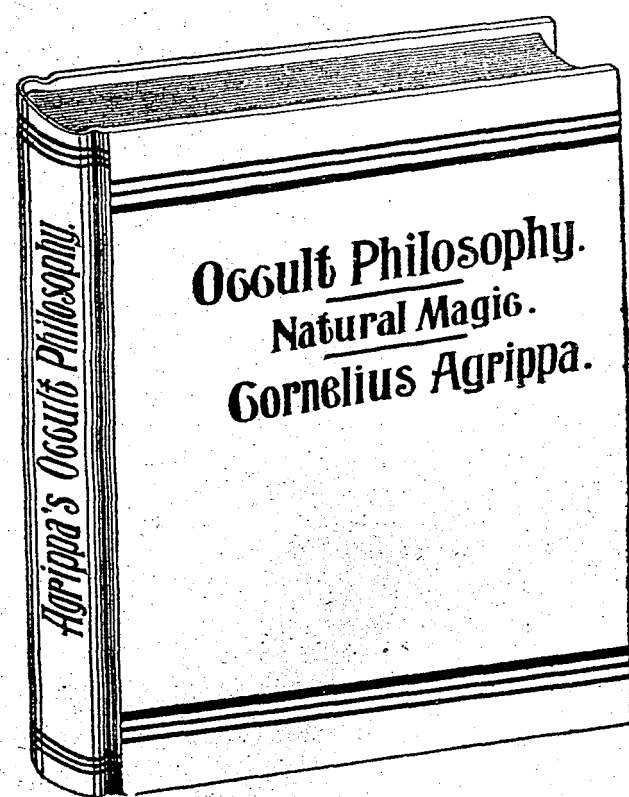
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## Local News Summary.

**Folsom 3044.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Mrs. R. S. Little occupied the platform of the Psychical Society of Oakland last Sunday morning and gave a very interesting lecture under the direction of her inspirers.

The Oakland Spiritual Society met on Wednesday evening at Unity Hall, 856 1/2 Isabella St. Mrs. Palmbaum read a communication from Spirit Alfred Cridge. Dr. Palmbaum became entranced and gave some tests and a short address; Miss Dixon and Mrs. Cowell gave convincing tests, followed by music on the violin by Prof. Cole.

DR. A. L. ASTOR, Sec.

B. Fay Mills, at the urgent request of the First Unitarian Church of Oakland, Cal., has withdrawn his resignation which we mentioned last week. He will hereafter have an assistant in the person of George Fuller, who comes from Spencer, Mass. This arrangement will give Mr. Mills the desired freedom in the wider field he contemplates to occupy.

Chas. J. Anderson, the boy orator, has returned to San Francisco, and will probably remain in this vicinity for two or three months before returning to the North. He would like to correspond with societies or individuals in San Francisco or vicinity with a view of engagements for lectures, spirit messages, etc. He may be addressed in care of the PHILOSOPHICAL JOURNAL until further notice.

Oakland.—Prof. Allen lectured to a good audience, considering the inclemency of the weather, Sunday, Feb. 23, at 3 p.m., at Fraternal Hall. Mrs. Cowell and Miss Dixon gave messages from the spirit-world in the evening. Prof. Allen will lecture Sunday afternoon, March 2, and messages will be given by Miss Dixon. Mrs. Cowell and Miss Dixon will occupy the platform in the evening.

The Washington Birthday party given by the Mission Lyceum on Saturday evening, Feb. 22, was a success. The attendance was good, the program entertaining, refreshments delicious and the dancing enjoyed. The music (violin and piano) was furnished by Mr. Cole and Mrs. Norton, which was pronounced by all as excellent.

Severe rain and wind storms last Sunday prevented many from attending the meetings who would otherwise have been there. On this account many halls were sparsely filled, but those who did face the inclement weather were richly repaid for their efforts.

The Society of Progressive Spiritualists held its usual meeting last Sunday evening in Occidental Hall, 305 Larkin St., San Francisco. Mr. Wm. Rider presiding and Mrs. Sadie E. Cooke at the piano. There was quite a good audience present considering the very inclement weather, and Mrs. R. S. Little occupied the platform to the satisfaction of those present. Many questions were propounded and very satisfactory answers given by Mrs. Little's guides both as to the philosophy and phenomena of Spiritualism as well as the current topics of the day. Mrs. Little will occupy the platform again next Sunday evening.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

Mme. Young, at her hall, 605 McAllister St., San Francisco, gave many and pleasing spirit messages to her audience after the inspired lecture by Mrs. Sarah Seal last Sunday evening. Profs. Young and Bothwell-Brown furnished excellent music as usual.

Oakland.—The entertainment and dance at Fraternal Hall Tuesday evening, Feb. 18, under the auspices of the Spiritualist societies of Oakland, was a success. The hall was crowded and all seemed to enjoy themselves. The exercises were as follows: Musical selection—Parrott Quartet; song, Mrs. Greer; recitation, Miss Pomona Brum; fancy dance, Miss Anderson; duet, Handel brothers; recitation, Mrs. Gillespie; song and fancy dance, Miss Mabel Pfeifer; recitation, Miss Gussie Katz; song, Mr. Gillespie; recitation, Mr. Reynolds. Mrs. Seip had charge of the gypsy tent and Mrs. Carrie Armstrong presided at the postoffice and delivered a large number of advertised letters to those in the audience.

Mrs. C. J. Meyer read flowers and sealed letters for her audience last Sunday evening and gave messages from the spirit-world to those who braved the rain and wind to attend her meeting at 335 McAllister St., San Francisco.

The Oakland Temple Association held meetings last Sunday at Woodman Hall. In the afternoon Mr. C. F. Van Luyen delivered a lecture on the "Power of Thought," with demonstrations of healing, and in the evening on "Psychology Revealed."

This Association will celebrate the 54th anniversary of Modern Spiritualism on Sunday, March 30, afternoon and evening, with a banquet at 5 p.m. Those interested in this celebration are invited to correspond with Mr. Van Luyen, 123 San Pablo Ave., who will endeavor to make this anniversary one ever to be remembered.

Sec.

Notwithstanding the inclemency of the evening, Henry Harrison Brown had a large audience at his illustrated lecture upon "Suggestion" last Sunday, dealing especially upon the phenomena of Dreams. His theme Sunday evening, March 2, will be: "The Use of Nature's Finer Forces." He will address the Sisters of the Western Links, 1726 O'Farrell St., at 1:30 p.m., Sunday, March 2, upon "Discord and Cause of Disease." The public invited to both meetings.

Mme. Montague delivered a profound lecture lately before the London Psychic Society on the "Spiritual Universe," giving much new thought, so says London Light. She is a wonderful psychic.

The Hermetic Brotherhood held an open meeting on Feb. 20 at 509 Van Ness Ave., San Francisco. The program included a reading of "Lost Atlantis" by Miss Evelyn Davis; of the Objects and Aims of the Hermetic Brotherhood, by Mrs. E. Titcomb, and a supplementary explanation of the same by Dr. Phelon; "Thy Will be Done," by E. R. Rockwood. Music by the Temple musicians.

WELD, Sec.

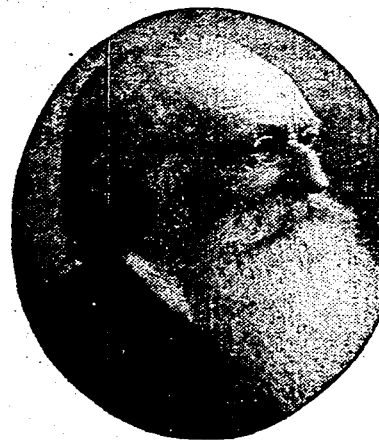
Mrs. Eberhardt gave psychometric readings and spirit messages last Sunday evening at her hall, 3250 22nd St., San Francisco, to the satisfaction of those present.

State Association.—The regular quarterly meeting of the Board of Directors of the California State Spiritualist Association will be held on Saturday evening, March 1. W. T. JONES, Sec.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

## A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



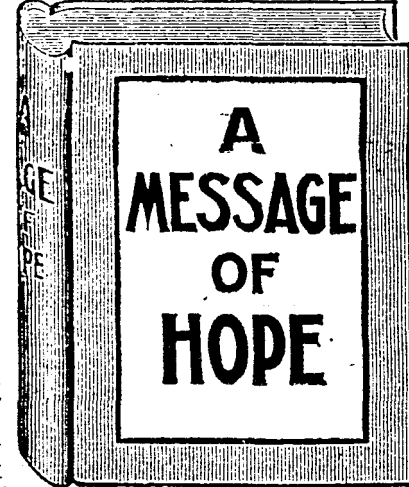
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Birgham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. 'You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity.' F. Villiers of 912 N. Francisco Avenue, Chicago, Ill., writes: 'When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all.'

## FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about your condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.



### Societies and Meetings

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

### Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LITTLE, of Boston, is engaged for the present season.

### Children's Progressive Lyceum

meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

Prof. J. Madison Allen and Mrs. M. Theresa Allen are continuing their good work at Springfield, Mo., as regular speakers of the South-Side Spiritualist Society. They will answer calls anywhere for camp-work the coming season.

### Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

Before announced.....\$35.00  
R. B. Dickie.....1.00  
Mrs. Blanche S. Davis......50  
C. C. Davis......25  
Deficit, Dec. 31, 1901, \$14.20.



Mar 11 1902

EVERY SATURDAY.

# THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 8, 1902.

1429 Market-st. No. 10.  
Between 10 & 11th Sts.

## FOLD US IN YOUR ARMS.

Come, ye spirits, true and faithful,  
To our home, oh, wend your way;  
Bless us with your loving presence,  
Guide us onward day by day.  
Give, oh, give us peace and union,  
Feed our souls with love divine;  
Sprinkle o'er us sparkling dewdrops,  
From the fount of life sublime!  
We are lonely, we are weary,  
Hungry, thirsty, sick and sore;  
Rest and soothe, refresh, renew us,  
Upward lead us we implore.  
Never can we thrive without you,  
Life is dreary, dark and sad;  
But with loving angels near us,  
Earth is cheery, hearts are glad!  
Fold us in your arms, loved angels,  
And caress us as of yore; [portals,  
Lift our thoughts to Heaven's bright  
Teach us of the Eden shore;  
Fill our homes with joy and brightness,  
Keep our hearts with love aglow;  
Walking hand in hand with angels,  
Peace on earth man soon shall know!  
J. M. ALLEN.

## BORDERLAND.

### Premonitions and Dreams.

The following are from the London *Spectator*, and are all vouched for as to correctness:

When quite a young girl I dreamed several nights running that I went into a house which I did not know, and that a lady in a green dress took me over it; but the only room I remembered on awaking was a bath-room, where stood a plain deal cupboard, on the top of which was a quaint Indian work-basket. Some time after, I obtained the post of assistant-mistress in a High School. The mistresses lived with the Head-Mistress. On my arrival Miss X took me over the house, and finally showed me the bath-room, which I immediately recognized as the room of my dream. It contained the deal cupboard, on which stood the quaint work-basket. I then observed that Miss X had on a green dress!  
A. W. H.

#### DREAMED OF A RING.

In November, 1893, I awoke one morning fully impressed with the idea that I was receiving as a gift an unusually large gipsy ring, set with a single sapphire with a brilliant on each side. The dream was a pleasant one to the female mind, and I soon fell asleep again, but only to awake with a still stronger impression that the jewel was actually in my hands. So curious were my sensations that on my maid entering my room at 8 o'clock I told her of the two dreams, most minutely describing the ring, and I also asked my husband to

bear witness to the statement should anything follow to confirm the dream.

Two hours later the postman arrived, and so great was my astonishment at seeing a small, neatly done-up packet (evidently a ring-case), that I dare scarcely open it, and decided to ask my maid to do so. Before breaking the seal I asked her to repeat the description of the ring that I had previously given her, and then the little packet was opened, and the joyful exclamation followed: "Why, my lady, here it is!" The ring was sent to me by a friend in memory of his wife, who had died some months before; but I had absolutely no idea that I should be the recipient of any souvenir of her, nor did I ever see her wearing the ring in question. The same maid is still in my service, and can (as well as Sir Astley) substantiate my story. SOPHIE J. PASTON COOPER.  
Gadebridge, Hemel Hempstead.

#### DREAMED OF A WOUNDED FRIEND.

In 1860, as a youngster, in company with many other young Englishmen, I volunteered for service in the army of Garibaldi. Among the rest, there was one with whom I became very intimate. He had purchased, as he believed, a commission on this country, only to find on arriving in Italy that it was not recognized by the military authorities, and he therefore became attached to my company in the capacity of a "cadet" as it was called.

At the close of the service in the field, we were stationed at Salerno, and while waiting our discharge, our work consisted chiefly in the hunting down of brigands. It was

monotonous and unprofitable labor, and some of us got leave from time to time to go to Naples, where our sick and wounded were.

Young B—s had done so on one occasion, and he had written to me to say that as he was going home, he would like, if possible, to get his commission before doing so, and he asked me if I could help him in the matter.

To this end I got a "round-robin" signed by the members of the company petitioning the authorities to give him the rank he sought. On the day following its completion, another comrade, one C—y M—k, and I had to proceed to Naples to pay off some of the sick and wounded, and as we had to make an early start, the nearest station being some distance off, we went to bed early, both of us occupying the same room in the Locanda. Before retiring, I placed the "round-robin" on the dressing-table, and called the attention of my comrade to the fact.

During the night, and being at the moment, as I thought, awake, I suddenly saw in the corner of the room farthest from me a globe of light, as it were, appear and expand to form a large circle, and on it gradually a picture formed. I saw, or dreamed I saw, a hospital ward, and in the bed nearest the door lay a covered form. I saw the door open, and there entered the Countess della Torre (who was well known to me as having attached herself to our regiment in the service of the sick and wounded) and a medical man, and as I looked, the former, in order, apparently, to show some one else, who did not appear, what lay

beneath, drew the bedclothes from the face and upper part of the recumbent figure, and I recognized my friend, dead, with a bullet-wound in the right side of his chest, the side, as it happened, furthest from me.

I had only time to mark the picture and notice the sadness of the faces before the vision faded. I could sleep no more. My restlessness woke my companion, whose grumbling was not in the least allayed when I detailed the cause, which he very heartily derided. I looked for the "round-robin" in the morning, and failed to find it, and thus possessed with concern at its loss and with thoughts of my dream, I started in due course for Naples.

On arriving I proceeded at once to the Ospitale San Sebastian, notwithstanding the remonstrances of my friend at what he thought my folly, and was told by the sentry at the gate the news that poor young B—s had been accidentally shot that morning. He directed me to a ward on the second floor, whither I hurried, and as I reached the door it was being entered by the Countess della Torre. As I passed through behind her the vision of the night became translated into living fact. There stood the bed behind the door, the Countess and a medical man by its side, and once again I saw the former draw down the bedclothes and expose the face and form of my dead comrade with the bullet wound over his right breast.

It appeared he had been accidentally shot by a friend while examining a pistol, and the bullet had entered the right side and penetrated the heart. The missing petition turned up months after my return home, among some papers, and I sent it as a memento to my friend's father.  
T. W.

#### DREAMED OF A WOUNDED SON.

In 1851, in the middle of one night in March, the late Lord W— was awakened by his wife. She was in a state of great agitation. She told him she had just seen their son (who was in a regiment engaged in the Kaffir War) in the room, and that she was certain something dreadful had happened to him. On that day her son, who was a brother-officer of mine, was mortally wounded in an attack on a Kaffir kloof, and died in my arms about sunset. I was wounded myself some months later, and sent home, when I first heard this story from his relatives.  
A.

To return good for evil, and not to resent injuries, can only be the act of a great mind.—Confucius, 550 B. C.



Winter Scene in the North.



## Thos. Paine Anniversary.

J. P. COOKE.

On Jan. 29, 1902, the Brooklyn Philosophical Association honored itself by observing the 165th anniversary of Thos. Paine.

The "rising generation" of liberals to which this journal ministers can not afford to forget Paine or his work. His "post-mortem" work has been, in the spirit, as noble, as useful and as radical as were any of his "ante-mortem" pronouncements.

The new day-spring of Liberalism that is coming over the hills has reached even the lowly grave of Thomas Paine, and is covering it with flowers. The foul specters that gathered there no longer appear to those that have eyes to see. Let Spiritualists remember that "Tom Paine" in spirit is often mistaken for Jesus by earth's benighted ones, from the fact that he has so much light about his spirit. They suppose that it could only be the angel Jesus who could so shine.

Every true American should know at least something of the great qualities of Thomas Paine. Every true American should know that it was he who struck the keynote of our revolution by his "Common Sense." It was a very uncommon brand of common sense, both in his day and in this.

Every true American should know that his "Crisis," written in an hour of extreme discouragement, electrified the army, put a soul into the country, and was worth to the failing cause of Independence more than an army with banners. Its first sentence, "These are the times that try men's souls," is still the patriot's battle-cry.

Every true American should know and should love to remember that when these two books were having an enormous sale—the demand for the former reaching not less than 100,000 copies, and both together offering to the author profits that would have made him rich—the author, a man poor and overworked, refused a cent of remuneration for his toil, and, like a prince—nay, rather like a true friend of man—freely gave the copyright to every State in the Union.

Every true American should know and delight to tell how Thos. Paine, in his period of public favor and of intimate friendship with the founders of the government, declined to accept any place or office of emolument, saying: "I must be in everything as I have ever been, a disinterested volunteer; my proper sphere of action is on the common floor of citizenship, and to honest men I give my hand and my heart freely."

It was not always "Three cheers for the old flag and an appropriation!"—a la Col. Sellers!

Every true American should know, and should not forget, that when the State of Virginia made a large claim on the general government for lands, Thomas Paine opposed the claim as unreasonable and unjust, though at that very time there was a resolution before the Legislature of Virginia to appropriate to him a handsome sum of money for his public services rendered. Not for any private consideration would he hold back his protest.

Every true American will be glad to know that Paine, though an Englishman, had such love for republican institutions that he declared he would rather see his

horse, Button, eating the grass of Bordentown or Morrisania, than see all the pomp and show and "coronations" of Europe.

No private character has been more foully calumniated in the name of God than that of Thomas Paine. It is a matter for real regret that a graduate of Harvard should have spoken so erroneously as to call him a "dirty little atheist."

A man who commenced his "Age of Reason" with the affirmation, "I believe in one God and no more," cannot be honestly and correctly called an atheist. The belief in one God only is the creed of all the Unitarians in all the great race religions of the world. Indeed, to worship any other than the one Infinite God and Life of the Universe, involves some form of idolatry or "manolatry."

Few persons now take interest in the charges or their refutation. Paine has been "born again" too long for men to care whether he was slandered or not. But Justice deems no words wasted in efforts to rescue from oblivion or from infamy the name of an honest man, who wrought well for the cause of Humanity and for the cause of Freedom.

## The Doing—not the Saying.

ARTHUR F. MILTON.

To be in the light is to be master of the situation, whatever the issue.

If we have a grievance it is no use to make complaint until we are certain of being right, or, at least, of being able to present our case logically—clear to the listener, or judge and jury.

Thus it is with our personality, or the understanding of self.

To teach a philosophy we should know enough of it by self-application or experience to inspire it with the impetus needed to make it felt as a truth.

An aphorism says: "Faith is truth felt." But how can the spirit of selfish-pride inject feeling of love into that which is not in its own vibration? It must necessarily fall flat on the reader or hearer. It runs in a parallel with the drunkard preaching temperance.

Teaching the philosophy of love needs love as a basis—its practical exemplification by the expounder—as it needs purity of action to make the philosophy of moral culture acceptable.

"The devil quoting Scripture" is not without fair representation in every day life. Many preach what they do not believe—consequently do not enact. Others believe what they do not know to be true—consequently move in the dark. Some preach what they do not practice—consequently are not true to themselves. Some knowingly; others from lack of self-knowledge—believing because they preach right, they are right.

Self knowledge is an important factor in all reform matters calculated to benefit others. Consistency must exist for practical results. Without it the fundamental principle is lacking to achieve that which is intended.

A beautiful sermon or lecture, minus the essence of its being, is imbibed with the spirit offered. It receives the acknowledgment due the same, but misses the soul. It vanishes as soon as displaced by other thoughts of a worldly nature.

As matter finds its own, so does

spirit or mind. But to reach the soul the thought must be consistent with the action it expresses, or the life with that which is given forth.

No soul can elevate another above its own attainment. Then how can the mortal? The law remains the same for both.

Men may speak wiser than they know under inspiration, but then the elements must be inherent for this understanding. It is now for them to abide by it as well as teaching it. In comparison to their practical execution the law affects their hearers or readers. Not a modicum beyond this.

We may know what is right, but cannot claim it until we execute it. The principle lies in the doing, not in the saying. Law and principle are one, and thus follow the act.

To be the master of a truth, therefore, is to enact it. Under those circumstances only, are we in the true light of the same, and enable others to find us.

## Washington's Birthday.

TO THE EDITOR:

The birthday of one of the noblest personages of all the ages was recently commemorated. A certain theological cult claims that Washington was of the so termed "Christian" faith. Hon. Robert Dale Owen, in 1831, investigated the matter to determine the truth, and obtained facts from a noted Episcopal minister, Rev. Dr. Wilson, of Albany, N. Y., who, in a sermon, alluded to Washington as an unbeliever in Christianity. Rev. Wilson stated that he had gathered from personal friends of Washington's and other sources—had read every line that Washington had given to the people and did not find one expression in which he pledges himself as a believer in Christianity, and said that he was a Deist and nothing more.

The closing years of Washington's life, except the last two, were passed in Philadelphia, he being the President. He then attended Dr. Amerscrombie's Episcopal Church. Rev. Amerscrombie was intimately acquainted with Washington, and in reply to a question of the faith of his eminent hearer, said: "Sir, Washington was a Deist." Jefferson states: "Dr. Rush told me that when the clergy addressed him (Washington) on his departure from the government, it was observed in their consultation that he had never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought that they should so pen their address as to force him to disclose publicly whether he was a 'Christian' or not. However, he answered every article except that, which he passed without notice. (Jefferson Works, Vol. 4, page 572)"

That distinguished scholar and reformer, the late Rev. Dr. Wise, said: "Jesus' teachings were unpalatable to the average man of the nations, so they distorted them until they have no resemblance to the original. From Moses to Lincoln the greatest souls of all the ages have been of the Theistic faith, and the compact and comprehensive creed of a great reformer and scholar, 'Love the good God and be good,' illustrates the cult."

QUAKER.

It is better to suffer than to inflict suffering.

## Evolution of the Spirit.

WM. J. COWEN.

The evolution of man as being a development of the lowest type of animal life is the theory presented to the world by Darwin, the greatest of the naturalists and scientists of the past. Life, as expressed upon the earth sphere, is divided into many groups or varieties, varying from the lowest forms of animal life to the highest form—man himself. Further than this, each period of the different ages of the world's history has had its own peculiar types of vegetable and animal life. In the early stages of the world's development, during the evolutionary period, it is probable that no animal life of any kind existed upon the earth. The surface of the earth was in a state of upheavals and settlements. The interior fire of the globe was bursting forth at every available vent-hole and emitting poisonous gases and vapors which hung over the surface like a dark, dense cloud. Life of any description was impossible at this time. As the surface of the earth gradually cooled in places, some of the inferior types of vegetable life appeared.

As the interior fire gradually cooled and the surface became thicker and stronger, and the aspect of nature became more defined, there appeared great growths of vegetable life, monstrous ferns forty feet in height, trees of fabulous dimensions and all vegetation developed as it had never done before. It is doubtful whether animal life existed at this period; if it did, it was of a nature closely akin to vegetation. The atmosphere was filled with carbonaceous gases issuing from the turmoil still going on within the interior of the earth and finding vent through fissures in the surface and monstrous volcanoes. Carbonic acid gas, the life of the plant, was in the atmosphere in immense quantities, but this gas is very destructive to animal life.

In one of these marvelous changes which have come over the globe, all this is changed. Another age of the world's history comes into view and the past is lost to all time except as we are enabled to read its history upon the rocks and judge, as we can, of what the history of the earth reveals to us.

We know that the earth is constantly changing in its structure and outline. The conditions existing at the present time are different from those in the past, and other conditions will manifest themselves during the future ages. The evolution of matter is not finished, nor will it be, until we attain those conditions best adapted to the support of the higher types of life. From the impressions on the rocks and the remains which have been discovered at various times, we know that animal life has existed in the prehistoric ages of the world's history, types which do not exist to-day and which were peculiar to the age in which they lived.

The present age, the most developed period of the world's history, is the time when man first appeared upon the scene. Man is a distinct type of life and has developed from no inferior type of life. The evolution of life is continuous from the very lowest type of animal life, which closely re-



sembles vegetation, to the highest type as expressed in the chimpanzee, or man-ape; but here it ends. From animal life to man, there is no connecting link, no varying and graded species to complete the chain of evolution. Man stands alone, distinct from animal life, towering above the highest type in formation and intellect. There is no resemblance whatever between an ape and a man. An ape will always remain an ape. Man will develop into something higher, better. He is destined to advance as the ages roll by. From the primitive condition in which he once existed, man has developed his abilities, until to-day nothing is impossible to him. Man is pre-eminent, towering above the rest of creation. Nothing can approach him in intellect and reasoning powers. He is the Lord of creation.

In the evolution of the spirit, man occupies the primary or first grade of existence. He is the lowest type of a spiritual being. Hampered by the environments of his physical existence, the spirit is hindered from expressing its spiritual characteristics. Man is placed upon the earth to receive the first lessons which make up the foundation to the learning which shall be his, during the countless years of eternity.

Passing from life and laying aside the physical body, the spirit is born into another sphere of activity. Here, new types of life greet it, spiritual beings in all the different grades of development. The spirit is at the foot of the ladder of progression. The spheres of learning to which it is preparing itself stretch out before its vision like a long line of graded planes of thought conception. The advanced spirits appear to the newly-arrived spirit as beings of celestial beauty and towering intellect. The spirit of man is receiving new lessons in spiritual science and continues to advance, until it has attained the source of perfect knowledge which exists in the pure and exalted regions of creative thought.

This, in brief, is spirit evolution, or the development of man from his primitive condition upon the earth sphere to the arrival of his spirit at the source of knowledge where exists the God of the universe.

Spartansburg, Pa.

### Science or Religion.

HON. A. B. RICHMOND.

Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?

In answering the above interrogatory, it is first necessary to ascertain and define the meaning of the term religion. My conception of the term is this:

Religion includes all forms of belief in unseen spiritual forces or powers; the direct tendency of which is to prove a future life, or the immortality of the human soul, and its conditions in that life as well as its moral obligations to its fellows in this.

Spiritualism is not a creed, neither is it a cult, but a religion that asserts the immortality of man from demonstrative evidences as conclusive as the fact of his present existence. The witnesses of its truth live and testify positively to the asserted fact of a life

beyond the grave. Faith does not enter into the problem as a necessary ingredient to its solution, any more than it does in the problems of mathematics or phenomena of chemical affinity.

Spiritualism asserts a future life and proves it by living witnesses who are now in that life and testify to its existence. It is not a scientific fact alone, any more than is any other well-established phenomena observable by mankind. Science attempts in vain to account for it in speculative theories, but in the end is relegated back to the fact of spirit manifestations, which are proof without regard to scientific theories or experiments.

Does man live beyond the phenomena of death? This question and its affirmative proof is the basic fact of all the religions of earth. Without this positive proof all creeds or cults are as visionary as the baseless fabric of a dream. The aid of science is not necessary to establish beyond a doubt this foundation of all religious beliefs, and which is the corner-stone of all creeds, and must and can be proved without the aid of science or the logic of hope and faith.

In our courts an asserted fact is proven by eye-witnesses or an incontrovertible circumstance; the witnesses may be ignorant of the meaning of the word science, but they can relate what they saw as clearly as could a sage or savant, and are believed as their testimony may or may not agree with the common experience of the jurors. We all know that we can recognize the faces and forms of our fellows, and even the sound of a familiar voice without the aid of scientific rules or formula. Science may, it is true, assist in the explanation of the apparent impossibility of the facts narrated, yet, if the evidence is clear and positive, the jury will judge the testimony from their knowledge of the truthfulness and candor of the witnesses, without regard to the speculations of science.

Now, spirit visitations are proved by the testimony of innumerable witnesses, the communications are verified by the knowledge of those to whom they are made, of the circumstances and incidents narrated. They know without the aid of science that an invisible intelligence has related facts known only to themselves, and that therefore the mental personality of their friends yet lives, loves, and remembers the persons and events of their earthly life; and this testimony does not depend upon science for its verification, but upon the experience of mankind. This forms the basis of the religion of Spiritualism, and the evidence is so conclusive that no man can fail to see its undeniable truth.

I am seated alone in the darkness of my room. Presently I feel the presence of an unseen influence, then a familiar voice calls my name and converses with me, and relates circumstances and even business transactions unknown to me at the time, but afterwards verified on examination of incidents I never knew before. Manifestly I am in the presence of an intelligence that remembers the past, that evinces the loves or friendships of earth-life. This is not scientific evidence, but is more like the legal testimony admitted in our courts where the most momentous interests of life are involved in the issue.

Repeatedly have I seen life and death trembling in the judicial balance. The facts known to sci-

ence alone were of no avail in solving the problem, but a human intellect is placed in the witness-box and relates incidents that need not the aid of science to understand or explain, and upon this evidence alone the controverted issue is made plain to the uneducated mind in the jury-box. Justice asserts her sovereignty, and right triumphs over wrong. Sometimes, it is true, science lends its aid in solving collateral questions of guilt or innocence from the incidents narrated by the witnesses.

So it is in the investigation of the religion of Spiritualism. The testimony of unseen lives and spirit presence proves the existence of facts that are far beyond the powers of science to explain; sad, indeed, would it be if these facts were ignored and the issue relegated to the laboratory of science alone for their explanation.

The learned explanation of spirit phenomena uttered by eminent scientists, of sub-consciousness, atomic polarity, or magnetism, is "Obscurum per obscurius" and only renders darker and more obscure the mystery that is involved in the windowless place of death. But to the plain, common-sense explanation, of an unseen human intelligence that survives the disintegrations of the body and lives as a spirit, and sometimes returns to this earth to communicate with its loved ones on this side of the grave, science can add nothing; and if immortality is a fact, as asserted by all the religions of earth, if this basic fact is proven by the demonstrative evidence of spirit phenomena, science can add nothing thereto.

All of the multitudes of religions of earth believe in the immortality of the soul, but they believe from the evidence of hope and faith alone. Science does not aid them, and demonstration is unknown in their investigations. How feeble is this proof and how uncertain its conclusion.

But the religion of Spiritualism proves its assertions by evidence so plain that he who runs may read. In the great tabernacle of human mentality and consciousness, Spiritualism stands in the very "Holy of Holies" and freely converses with the unseen visitant from another world. The alembic, the crucible, retort and microscope of science have no place in this realm of spirituality. Human experiences, love and memory, are the only apparatus needed to prove the presence of those who fill our hearts with the recollections of the past.

Are there any religions on earth among men? If so, then why should not Spiritualism take its place in their ranks and even at the head of the procession, for it demonstrates the truth of the motto inscribed on the banner of every creed and cult: "If a soul once lives it can never die." The moral ethics of Spiritualism will vie with the purest religious code of earth. Then why is it not in itself a religion? Why should it take a place among the diversified theories of science, subject to the contentions of learned ignorance?

What other religion of earth can at the bedside of sickness and death afford such consolation to the dying and so mitigate the sorrows of the living? Before our eyes are closed to the scenes of earth, the religion of Spiritualism opens them to the wider and more beautiful vista of immortality. The religion of Spiritualism is

Slave to no creed or sect, and takes no private road,  
But looks through nature up to nature's God.

Not a personal God, but the infinite mind of the universe, that directs force or creative energy in the formation of all physical forms with never-erring infinite intelligence, or, in the beautiful, inspired language of Lizzie Doten, it is the

God of the granite and the rose!  
Soul of the sparrow and the bee!  
Whose mighty tide of being flows [thee.  
Through countless channels, Lord, from

It leaps to life in grass and flowers,  
Through every grade of being runs,  
'Till from creation's radiant towers  
Its glory flames in stars and suns.

—Progressive Thinker.

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SAN FRANCISCO, MARCH 8, 1902.

Many Spiritualists and thinkers along advanced lines are included in the German Emperor's court, from which he is said to have threatened to exclude all Spiritualists, Mental and Christian Scientists, etc. To exclude all such would make a new court register necessary. He will not dare to attempt such a thing.

Marconi has unknowingly and indirectly done much for Spiritualism, says the *Psychic Journal*, as his discovery that electrical waves can penetrate apparently solid bodies and traverse vast distances without wires being used, provides a practical and scientific parallel to spirit appearances and messages. The skeptic who could ask with a show of reason: "How can a spirit pass through a wall or closed door?" can now be met with the counter query: "How does Marconi send intelligible messages through walls, doors and living bodies?"

The explanation in both cases is the same, namely, that apparently solid bodies are not really solid, but are composed of particles of matter inter-penetrated, or divided by a layer or stratum of the "universal substance" ether. Psychical investigators have long known that matter presents no obstacle to spirits; and spirit photographs have been taken through a wall.

The Person who leans assumes a servile position for the time being; in some way, looking up to another as master. This is then not the way to become free, though I can quite easily see that such an attitude represents a stage in our development. Only let us hasten to step upward to higher planes, to be one's own master—to be free.—Fred Barry.

## "Medium"—License in Denver

Prof. Geo. W. Walrond writes us as follows concerning the licensing of mediums and others in the city of Denver, Colo.:

The Denver (Colo.) Board of Aldermen have passed an Aldermanic Bill and City Ordinance, licensing and regulating astrologers, mediums, clairvoyants, card-readers, fortune-tellers, mind-readers, palmists, phrenologists, electric and magnetic healers, and psychologists, within the city of Denver.

The annual license is to be \$100, and any astrologer, medium, magnetic healer, clairvoyant, palmist etc., practicing without a license, or violating any of the provisions of the city ordinance is to be fined, upon conviction, in sums varying from \$10 to \$100. The ordinance was passed, and became a law on Feb. 18, 1902. G.W. WALROND.

The mania of imposing a license on mediums and others seems to be spreading all over the country. The cities of Seattle, Los Angeles, Denver, etc., are vying with each other in their eagerness to class mediums and clairvoyants with fortune-tellers and imposing a prohibitive license on them in order to crush Spiritualism out of existence. Unjust and unreasonable as it may appear, perhaps it is all right. Persecution was the seed of the church, and levying taxes on Quakers, Jews, and the like, had a tendency to unite them into closer bonds of fellowship. It is quite possible that persecution and levying heavy license on mediums, clairvoyants, mind-readers, and mental and magnetic healers may cause a closer bond of union to grow and flourish among Spiritualists, making them feel that they have common interests at stake, and that their rights should be protected and their privileges maintained.

The only way to secure our rights and privileges is to appeal to the highest courts of the country, and force a decision of the question as to whether Spiritualism has any right as a religious system in common with other bodies, and whether its mediums and spiritual teachers are entitled to all the rights and privileges accorded to priests, preachers and teachers of other organizations.

This point must be adjudicated and defined by the Supreme Court of the United States. Until this is done, our mediums and teachers will be persecuted and thrown into prison at the behest of prejudice and malignity.

This is a work not only of the National Spiritualist Association, but for every individual believer in Spiritualism. We must pull together and demand our rights, as well as to furnish the means necessary to secure them.

It is Reported that the gifted Dr. Dean Clarke is physically enfeebled by nervous trouble. But it is also reported that his inspirable "intellect" are as available as ever for good work.—*Banner of Light*.

## Science or Religion?

Our esteemed cotemporary, the *Progressive Thinker* of Chicago, last month presented a suggestive symposium on the question as to whether Spiritualism is a religion or a scientific fact. It includes replies from prominent Spiritualists, presenting many shades of opinion. This illustrates the point that Spiritualists are independent thinkers and cannot be tied down to any platform of principles or statement of basic facts; and for the present, at least, to attempt this will be futile.

Should they grow together in their views at some future time, such a statement may be made possible, but, on the other hand, should they grow apart, the opposite will be true.

On one thing only do they seem to be all agreed, and that is that spirits decarnate *can* and *do* communicate with spirits incarnate in the flesh.

In another column we give the views of Hon. A. B. Richmond, a prominent Spiritualist and jurist, who presents an eloquent and exhaustive answer to the question, which should be read by every Spiritualist.

## Changing Scenes of Life.

Change is written upon everything. Nothing stands still, because stagnation is death. The moon changes monthly, and

Stars go down  
To shine upon some fairer shore,  
And bright in heaven's jewelled crown,  
They shine forevermore.

This reminds us of a very appropriate item by Mrs. Lucy A. Mallory, which reads thus:

Life is continually changing its garments (forms). It is only the ignorant, who perceive but the surface of things, who think that life can be annihilated because it disappears in one form. But if it disappears in one form, it is only to reappear in another. The life of the food we eat has changed its form by our eating the food, causing it to reappear in the flesh. The caterpillar disappears, but it reappears as a butterfly; the infant disappears, but the youth appears in place of it; the animal man disappears, but reappears as a spiritual man.

Ignorance imagines that Life is merely local and restricted to certain forms, but Life can change its forms, as man can change his garments, indefinitely.

The German Emperor has given an order for the persecution of faith healers in the Fatherland. How like Christian intolerance and buffoonery is this. "Oh, ye of little faith," said the Kaiser's Christ. "If ye had faith ye might say unto this mountain, 'Be thou removed,' and it would be done. He could do no mighty works then because of their unbelief." Christ's Christianity was essentially a religion of faith, and yet the leading Christian of Europe persecutes those who are trying to follow most nearly the example and precept of his master and theirs.—*Two Worlds*.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE DOUBLE MAN, or The Life and Training of a Mystic, by F. B. Dowd. Eulian Pub. Co., Salem, Mass. Cloth, \$1.00. For sale at this office.

This is a story by a brother of the Rosy Cross, and is of rare power, charm and originality, embodying a new dispensation to mankind from those treasures of knowledge regarding man's higher nature and powers so carefully garnered and guarded by the Rosicrucian Brotherhood from generation to generation through many centuries. American as to scenes and characters, and so filled with that enchantment which, as Tolstoi, Zola and Howells have shown us, inheres in the realism of the near and familiar, rather than in the distant and shadowy.

"The Double Man" is also racy of the soil in its underlying spirit and motive. These are distinctly related to the movement of modern Spiritualism and its opening up of that realm beyond the veil of the material, which is daily becoming less and less an "undiscovered country." At points the narrative becomes intensely dramatic and thrilling; the author's descriptive powers are equal to the demand made by scenes and situations entirely out of the ordinary range of the novelist, whilst there is love and adventure enough to satisfy either romanticist or realist.

Rare, indeed, is the power to so picture the progress of a human soul in pursuit of the higher knowledge that not merely readers already far advanced on the path, but also those to whose eyes it is still unrevealed, shall feel its inspiration and its power.

This story furnishes a transparent medium for occult teaching of a remarkably interesting and advanced type. Much knowledge respecting spiritualistic phenomena, hypnotism, diabolism and obsession is displayed in the descriptions of various scenes of the story. It carries the reader most companionably through many marvelous experiences in that strange country beyond the borders of the physical.

ASPHODEL BLOOMS and Other Offerings, by Emma Rood Tuttle, Chicago, 1901. 284 pages. \$1.00. For sale at the JOURNAL office.

While Mr. Hudson Tuttle has been delving into the "Arcana of Nature" and the "Arcana of Spiritualism," mediumistically and scientifically, his gifted wife, Emma Rood Tuttle, has been wooing the poetic muse. At intervals she has published volumes of choice and beautiful poems, which have received many warm encomiums from the lovers of poetry.

Her last volume, "Asphodel Blooms," is in no way inferior to her previous books. It contains 138 poems of the most varied character as regards their subjects, poems on all kinds of subjects, poems long, poems short, poems didactic, poems entertaining, poems spiritualistic, poems mundane, poems personal, poems universal, songs, ballads, etc.

Moreover, this handsomely bound volume contains portraits of Mrs. Tuttle, her daughter, Clair



Tuttle, Mr. and Mrs. Alfred E. Giles, and Xilia, infant daughter of Mr. and Mrs. Harrison D. Barrett. It has a number of story-ettes written by Clair Tuttle, together with others written by Mrs. Tuttle. The paper and printing leave nothing to be desired, the type being large and clear. To all lovers of good poetry this book is confidently recommended. One of its characteristics didactic poems is hereto appended.

**SPEAK OUT.**

You have thought, and thought, alone;  
You have grown, and grown, and grown;  
You've opinions of your own:  
Speak them out!  
You have reasoned long and well  
In your brainy citadel;  
Outgrown evils which befell;  
Now speak out!

Let the world know where you stand,  
Love and Wisdom, hand in hand.  
Lead the soul to highlands grand;  
Oh, speak out!

Many earnest ones would know  
How to shackle sins outgrow;  
Tell them kindly what you know!  
Dare speak out.

Do not pause to veer and please!  
Cowardice is heart disease.  
Would you feel a royal ease?  
Then speak out.

Feel at heart life's sacred worth,  
Let it in your life shine forth,  
East and west, and south, and north,  
Oh, speak out!

Work to cleanse and educate;  
Soften, sweeten, elevate;  
Work before it is too late.  
Soul, speak out!

Do not fear the dark-browed throng;  
Lead the lagging ones along;  
Order forward! loud and strong.  
Oh, speak out!

WM. EMMETTE COLEMAN.  
San Francisco, Cal.

The March number of the *Ladies' Home Journal* is an admirable example of a real "home" magazine. From the beautiful cover, by Mr. W. L. Taylor, to the very last page, it is replete with delightful fiction and interesting articles. The illustrations include another of the popular double pages of college girls—this time "At her Fun and in her Room." Curtis Pub. Co., Philadelphia. \$1 a year; 10 cents a copy.

The *Arena* for March contains two symposia, one relating to the Cuban problem and the other concerning the re-enactment of the Chinese Exclusion Bill. Among other contributions are: Labor's Rights and Wrongs, by W. S. Waudby; The Ostrich in the New World, by B. O. Flower; Literature and Democracy, by Joseph Dana Miller; American Supremacy, by A. B. Deahofe; Marriage and Dress, by H. W. Francis; an interview with Prof. Frank Parsons on public ownership of the telephones, and an entertaining psychological story, *An Unreal Reality*, by Laura M. Dake. Editor Flower's Topics of the Times and Books of the Day are instructive, as usual. Editor McLean announces a study of the "new woman," by the Hon. Boyd Winchester, for the next issue. 25c.

THE AMERICAN MEDICAL UNION—a history of its origin, principles, purposes and progress; by T. A. Bland, M.D., Secretary, 161 So. Hoyne Ave., Chicago, Ill. 10c.

This booklet is far more than its title suggests, though the history of that unique medical organization is of great interest, it being the first attempt, on a grand scale, to unite the physicians of all schools on the basis of Fraternity, Freedom and Progress. It is a

historical review of medical legislation, done in a style to compel a reading, and force conviction that it is an ever true tale of selfish schemes, corruptly inaugurated and despotically executed.

Every physician, and all who employ physicians, should read it. It is entertaining as well as instructive.

"You'll be my Sweetheart Still." Words and music by Carrie Chandler Sloan, a music teacher of Los Angeles, Cal. This is a very sweet song, the words of which may be found on page 6 of this issue of the JOURNAL. There is a very pretty movement in the music and an enchanting air. It is published by Sloan & Co., 109 So. Broadway, Los Angeles, Cal. Price, 35c, and may be obtained at this office.

Wee Wisdom Library No. 3 is entitled "The Garden, the Gate and the Key." 48 pages; 25c. Kansas City, Mo.: Unity Tract Society. It presents an instructive lesson for children, as well as for those of riper years, pointing out the better way to live so as to enjoy the beautiful garden of wisdom.

The *Logos Magazine*, which teaches the "Science of Life" in its outward manifestation and inner causation for February, contains many interesting articles, among which are: The Fountain of Youth, Health, Wealth. Co-operation, Industrial School, Divine Science, etc., Self, and Do You Hear the Children Weeping? a poem by Elizabeth Barrett Browning. Published by Sara Thacker, Applegate, Cal. 10c.

A feature of the *Review of Reviews* is a very full and interesting account of The Metaphysical Movement, by Paul Tyner. The article is the first complete and authentic account that has appeared of a movement that is having remarkable growth and influence among all classes of people. Mr. Tyner sketches the history of the cult, its literature and its purposes, with sympathetic understanding, and the article is illustrated by portraits of leading workers in the New Thought.

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I know that where I wander,  
Be fate what'er it will,  
Tho' time bring joy or sorrow,  
You'll be my sweetheart still.

#### CHORUS:

'Tis long I find the years,  
So full of grief and tears,  
And still I know that when we meet,  
You'll be my sweetheart still,  
For when we reach the other shore,  
'Twill be as in the days of yore,  
I'll see your dear loved face once more,  
You'll be my sweetheart still.

Alone I often ponder,  
How we drifted far apart,  
It was a missing letter  
Caused each a broken heart.  
It told of how you loved me,  
Your promise true to be,  
But ah! too late the letter came,  
And you were lost to me.

Although my days are numbered,  
My hair is streaked with gray,  
My heart is none the lighter,  
As the years have passed away.  
I dream of you, my darling,  
Forget I never will,  
And tho' another claims your hand,  
You'll be my sweetheart still.

CARRIE CHANDLER SLOAN.



The Editor is not responsible for the opinions of correspondents.

### Letter from Santa Monica.

TO THE EDITOR:

Mrs. Mae E. R. Hunt opened her first meeting on Feb. 23 in Odd Fellows' Hall with a fair audience considering the inclement weather, the subject being "The Philosophy of Spiritualism," which was listened to with intense interest.

Mrs. Hunt's work lies in giving platform messages and inspirational lectures, also readings, and expects to give a series of lectures here.

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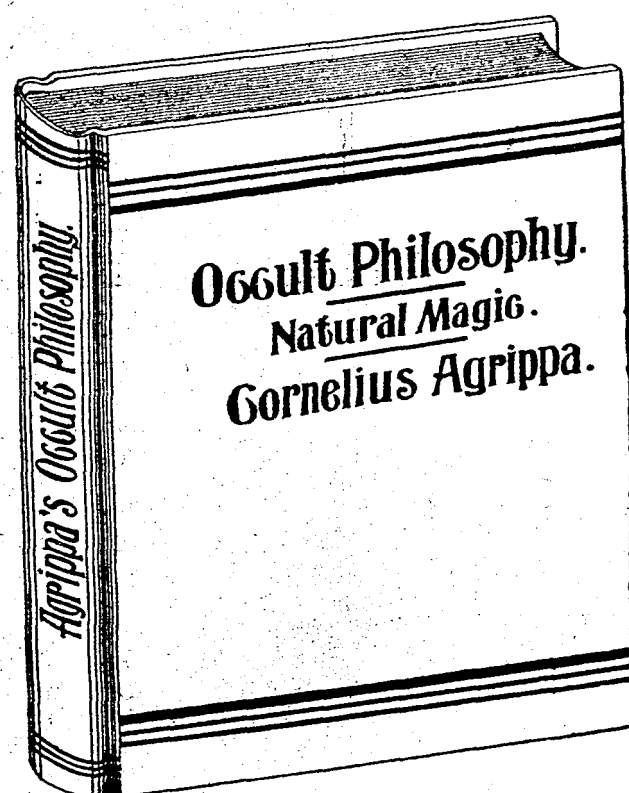
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## Local News Summary.

**Folsom 3044.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**The Monthly Party of the Ladies' Aid Society** took place at 305 Larkin St., San Francisco, on Friday, Feb. 28, and those present had a good evening's enjoyment.

**San Francisco.**—The 54th anniversary of Modern Spiritualism will be celebrated by the California Sunflower League, (auxiliary to the State Association), in Odd Fellows' Hall, Seventh and Market Sts., San Francisco, on Sunday, March 30, 1902—morning, afternoon and evening. The Spiritualists of California are invited to participate. J. SHAW GILLESPIE, President. Mrs. JENNIE ROBINSON, Chairman Com. of Arrangements.

**Mme. Young's** meeting was well attended last Sunday evening at 305 McAllister St., San Francisco. After the usual inspirational lecture by Mrs. Sarah Seal, Mme. Young gave a number of tests and spirit messages to the audience. Professors Young and Bothwell-Brown furnished the music.

**The State Board** meeting which was to have occurred last Saturday, was prevented by the furious storm which prevailed at that time. As there is considerable business to be transacted, a special meeting will probably be held in the near future.

**Spirit Messages** were given in profusion at 3250 22nd St., San Francisco, last Sunday evening by Mrs. Eberhardt, who also read articles psychometrically for her audience.

**Prof. Allen** lectured for the Union Spiritualists at Fraternal Hall, Oakland, Cal., Sunday, March 2, at 3 p.m., and messages were given by Mrs. Gillingham, Miss Dixon and Mrs. Seip. Mrs. Cowell and Miss Dixon occupied the platform at 7:30. A large audience was present on each occasion. Sunday, March 9, Mrs. Seip and other mediums will give messages at 3 p.m., and Mrs. Gillingham and Miss Dixon will occupy the rostrum in the evening. Sec.

**Mediums' Protective Association.**—A special meeting will be held on Saturday evening, March 8, in the Spiritualists' headquarters, 305 Larkin St., San Francisco, for the purpose of electing new directors and transacting other important business. A full attendance is earnestly requested, as matters of vital importance to the Society will be brought before the meeting.

W. T. JONES, President.  
J. T. ROBERTS, Secretary.

**The Society of Progressive Spiritualists** held its usual meeting last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco. After the usual song service, President Wm. Rider introduced Mrs. R. S. Lillie, and calling for questions from the audience, she proceeded to give answers. Two of the questions were, "What is Death?" and "What is Sin?" Her guides answered these very satisfactorily and then gave an interesting lecture, which was well received by the audience. The whole concluded with an impromptu poem of rare excellence.

**Spiritualists' Temple Association.** Woodmen Hall, Oakland. March 2, at 2:30 p.m., Mr. Van Luven delivered a lecture on Hypnotism; Chas. Anderson spoke on spiritual topics at 7:30 p.m.; J. R. Little, Mrs. Amanda Smith and Mrs. C. Riesenweber gave messages.

Preparations for the anniversary celebration are progressing satisfactorily. We have secured several speakers and test mediums, also an orchestra of 15 pieces, for the afternoon and evening.

Sunday, March 9, at 2:30 p.m., lecture by C. F. Van Luven, messages by local mediums. At 7:30 p.m. Chas. J. Anderson will commence a course of lectures upon spiritual topics, followed by messages by J. R. Little and Mrs. Amanda Smith. Sec.

**Los Angeles.**—We have received a neatly-printed report of the Harmonial Association for the year ending March 2, 1902, which shows every debt paid and \$193.07 in the Treasury. The following were elected as the Board of Trustees for the coming year: President, W. J. Williams; Vice-Pres., Louis La Grill; Sec., J. D. Griffith; Treas., Mrs. Essie A. Ashby; Robert Adams, Mrs. Robert Adams, Hamilton C. O'Brien, Geo. H. Ashby and Geo. McNeil.

Secretary J. D. Griffith writes as follows: "The aim set out to accomplish this year is to start the erection of a Temple and secure 1,000 members. Mrs. Maude L. von Freitag continues as lecturer and medium. The Harmonial Society is now enjoying the respect of all and is destined to be a power for the cause of Spiritualism in Southern California."

**Mrs. C. J. Meyer** entertained her audience last Sunday evening at 335 McAllister St., San Francisco, by reading sealed letters and flowers to the satisfaction of all present.

**Mrs. L. E. Drake**, a teacher of spiritual science and a healer, has opened a meeting in Sunset Hall, 1684 Seventh St. West, Oakland, and will continue it for the investigation of spiritual science and philosophy, every Sunday at 3 p.m. She intends in the near future to hold evening meetings for messages and tests, or for teaching and healing. The subject last Sunday, "The Power of Thought," was interesting. Mrs. Drake opened the meeting, followed by Dr. Sivartha and Dr. Gillinan. Mrs. E. J. Cole, Sec.

**An Excellent Audience** greeted Henry Harrison Brown at Odd Fellows' Building last Sunday evening. His theme, "Nature's Finer Forces," covered the phenomena of Telepathy, Clairvoyance and Psychometry. The last he illustrated by some fine delineations of character. He claims that it is by the recognition of sensations made by the fine vibrations of Spirit that this phenomena is produced, and said that if we can thus sense a spirit while in the body, we can also sense those who have left it. Thus is all the phenomena of inspiration and spirit communion placed by Telepathy, upon a scientific foundation. Next Sunday his theme will be, "Race Sensitiveness."

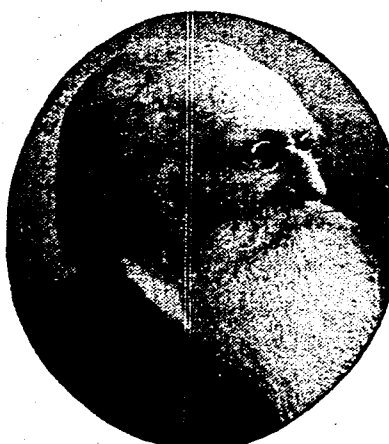
**At the Meeting** of the Independent Free Thought Spiritual Bible Society, Sunday, March 2, there was a fine attendance. In the morning all received tests; during the afternoon and evening the following mediums gave tests and read sealed questions: Mr. Wilson, Mrs. Seely and Mrs. Case. Mrs. Hodson spoke on the "Value of Spiritualism." The society will elect officers on April 20. Sec.

**The Hermetic Brotherhood** parlors at 509 Van Ness Ave. were well filled last Thursday evening, Feb. 27, to listen to a brilliant and instructive lecture on "Periodicity," by Miss Marie A. Walsh, of San Francisco. The usual exercises preceded the lecture, and our friends find it a pleasant place to spend an hour. Sec.

**The Ladies' Spiritual Aid Society** held its usual business meeting last Wednesday afternoon, which was well attended, considerable interest being manifested in the charitable work in which the Society is engaged at the present time. The report of the Secretary shows that \$24 had been disbursed last month for the relief of a distressed family in this city.

## A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



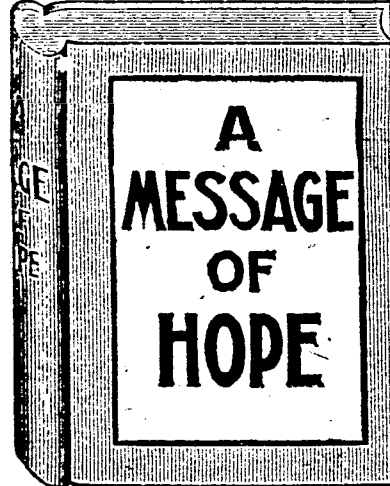
J.M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburgh, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. 'You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity.' F. Villiers of 992 N. Francisco Avenue, Chicago, Ill., writes: 'When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all.'

## FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explain fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about our condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address: DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.



## Societies and Meetings

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Society of Progressive Spiritualists** Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S.E., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

**Telephone.**—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

**Dr. R. M. Bucke**, Superintendent of the London (Ont.) Insane Asylum, suddenly passed to spirit-life on Feb. 19 at 11:30 p.m., having slipped and fallen on the veranda on that evening. He was in California on two occasions on mining business, and had many friends all over the country.

**Mr. and Mrs. Howe** of Boston, Mass., who have been holding meetings in Los Angeles on Sunday afternoons, have removed to 137 East Colorado St., Pasadena, where they have held meetings on the past two Sunday evenings in Odd Fellows' Hall, and they were fairly well attended. It is their intention to hold meetings at 2:30 and 7:30 p.m. as long as they remain in Pasadena. They are open for engagements—together or alone. Address, 137 E. Colorado St., Pasadena, Cal.

**Mrs. Scott-Briggs**, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

## Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.] Before announced. ....\$35.00 R. B. Dickie. ....1.00 Mrs. Blanche S. Davis. ....50 C. C. Davis. ....25 Deficit, Dec. 31, 1901, \$14.20.

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VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 15, 1902.

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## IMMORTAL TRUTH.

JOS. M. WADE.

I have counted the sand in the hour-glass  
Of the cause of doubts and fears;  
And down on the rocky shores of time  
Have marked the passing ceaseless years.

The moaning voice of the murmuring sea  
Comes to my soul like a prophecy;  
Some day, oh, beautiful sunlit strand,  
With singing waters and flowery land,  
The grand old forest and bright blue  
skies,  
Will change to the light of Paradise,  
When human hearts the Truth shall  
prize.

The earth is fair; its jewel, Truth, is  
rare;  
Its wealth is heaven, which all can share;  
When pride that is false, and always  
vain,  
Together with creeds and injustice slain;  
Then the life of all will be pure as a  
queen's,  
Pure as principle, which makes them  
clean.

The slave will look up because he is free  
To become the proud soul he dares to be;  
Then, this grand earth, the land of our  
birth,  
Will become the realm of Immortal  
Truth.  
—Occult Review.

## BORDERLAND.

### Dream Fulfilled.

An instance of a dream being fulfilled has occurred at Creetown. Two children, daughters of Mr. Dodds, blacksmith, disappeared at nightfall, and search parties scoured the country throughout the night, without success. One of the searchers, Mr. W. Scott, of Cassencary, went to bed well into the morning and dreamed that he saw the children in a hole in a certain part of Larg Wood. He got up and proceeded to the place. Pushing aside some brushwood, he, to his joy, found the children sound asleep. The girls were numbed with wet and cold, but soon recovered.—*Two Worlds, Eng.*

### Thought-Transference.

Justice John A. Mahoney, of Sheffield Ave. police court, dreamed, and, as a result, has decided to devote all his time not occupied in dispensing justice in behalf of 'the people' to the study of occult science—thought suggestion, thought transmission and the like.

Eleven years ago Justice Mahoney drew a will for one Bridget Healey and put the document in the safe of a friend, for his practice at that time did not warrant him owning a safe of his own. Several years later his friend sold

out, and his successor found the envelope in his safe with Mahoney's name upon it, while Mahoney had forgotten the existence of the will. When the document was returned to him he had lost track of the testatrix and tossed it into the drawer of an old and unused desk, and again forgot its existence.

One night he dreamed that Mrs. Healey was dying and calling for her will, though he had even forgotten her name and the fact that he had drawn a will for her, which had never been called for. When he arrived at his office in the morning he instructed his clerk to look up the ancient document, and an hour later, when he was standing in his office reading the will, Attorney Kiley entered and asked him if he ever remembered drawing a will for Bridget Healey, and, if so, what was done with the will.

"I have the will in my hand now and was just reading it." Kiley then told him that Mrs. Healey had been very ill, and the night previous, in her delirium, had talked about the will he had drawn for her 11 years ago, and a few minutes later had died.

So Mahoney believes that Mrs. Healey in her last moments projected her thoughts to him and caused him to remember the paper he had drawn up so many years before, and is determined to delve into the depths of occult science and see what there is in it.—*Chicago Daily News.*

### Not Telepathy!

A physician in San Francisco recently told this in my class:

"I was told several days ago by a clairvoyant that I would have a

patient, troubled in a peculiar way, which she described; that it was a person entirely unknown to me. I thought little of it. But a few days after, I was down town and felt impelled to go to a certain street corner to call upon a friend. I had no sooner got there than there was a street-car accident, and I immediately placed two of the injured in the buggy of my friend and have since cared for them—one a child and the other a lady injured exactly as the clairvoyant had foretold." This is not telepathy.—*Now.*

### Materialized Spirits.

Simon Cameron, for the past three years, has been giving seances in Stockton, Cal., mystifying the people with his wonderful musical and materializing seances.



The Old Fisherman's Favorite Amusement.



He has been in Sacramento, Calif., for three months and is now giving seances every Sunday and Wednesday evenings.

His manifestations are unlike any that I have ever seen or heard of. He allows no one inside the cabinet. He and all others are on the outside; in fact, the cabinet is or was recently made absolutely fraud proof by some skeptic erecting a six foot wire fence all around the curtain enclosure in which is placed all the musical instruments, some five or six in number—auto-harp, mandolin, guitar, drum, bells, etc. There is a small door in the fence which is closed after all is examined and then locked with two good locks.

When all is ready, the medium plays the accordion and the audience join in singing familiar hymns, and the spirits commence producing light, talking, and this is followed by most beautiful music on the instruments in the cabinet. Soon the spirits turn on the light, and there before the audience, but inside the wire fence, stand from one to three spirits playing beautiful music on several instruments all in perfect time. They will repeat this a number of times during the evening, playing many different tunes. Sometimes all the instruments are played on at the same time.

I have been present at many seances in the East, but the two I lately attended here surpass them all. For instance, at the close one evening, the lights were turned on, and in front of the audience, in plain view, were standing six spirits, and seated on a wire that holds the curtains of the cabinet (eight feet from the floor) was seated a man with his legs crossed and playing a very large guitar. He remained there for full fifteen minutes and played a number of tunes in splendid time. Twenty-five witnesses will testify to all this. J. T. JONES.

### Premonition of Death.

A terrible railroad accident occurred on the Southern Pacific Railroad in Texas, on Friday of last week. The engine and nine cars ran over an embankment and were piled up and burned, causing the death of 15 passengers and 28 were injured. The engineer and fireman were among the killed.

The engineer was a brother-in-law of J. O. Derr, manager of the retail department of the Stockton Woolen Mills. This was his fourth accident, and after his third he declared that the next accident would surely be his death. The first narrow escape he had was caused by a conductor having given him wrong orders. He met another train, and it was by the utmost good fortune that he managed to avoid a head-on collision that would have resulted in the death of many passengers. The next narrow escape was when Mexicans pulled up a rail to ditch the train that they might rob the passengers. The job was carelessly done, however, and the section hands found the loose rail in time to make repairs. The next train due was Mast's. The third occasion was the narrowest escape of all. While going down a steep grade with a heavy train, a steer got on the track. Mast tried to frighten the animal off the track. The steer kept between the rails, however, for a considerable distance until a culvert was reached,

when the animal fell in, all four going down. This left the upper portion of the creature's body protruding, and as there was no time to stop, the heavy train on the steep grade, Mast told the fireman to get ready to die, as there was no hope for them. With great presence of mind Mast turned on all possible steam, so that when he struck the animal the train was going at such speed that the upper half of the steer was cut clear off and the train hardly felt the jar.

That was Mast's third narrow escape in the space of a couple of months, and he thought that he had about had his share. He asked for and received a lay-off for 60 days, during which time he visited his brother-in-law in Stockton. He felt that he ought to get out of the railroad business, but was unsuccessful in finding any other means of making a livelihood, so he went back to railroading again. He frequently told intimate friends that he fully expected that he would not live through another accident.

### Realities of Existence.

J. P. COOKE.

It is a question whether, on the whole, existence is happier or more unhappy, the outward world darker or brighter, the inward world more or less sorrowful. This cannot be absolutely determined. The universal dread of death, the universal desire that life may be resumed in another world to be revealed when death has done his work, are testimonies that the world is, on the whole, beautiful; that existence is dear. The prosperous are usually the complaining, and the pleasure-seekers are commonly the suicides. The prosperous complain because the world is conducted on moral principles; the pleasure-seekers commit suicide because they have never looked for solid satisfactions, and such delights as they have, create disgust at a world made not for appetites, but for hearts and consciences.

To cultivate a habit of looking on the bright side of the world, and a principle of living close to reality, is the best antidote to such atheistic fears as these.

Says Emerson: "The instincts teach that the problem of essence must take precedence of all others—the question of whence? what? and whither? And the solution of these must be in a life, and not in a book."

When the true life comes, how easy the solution appears! It is easy to believe in a beautiful world when the sun rises in June, and in the presence of a persistently bright spirit, bright not only from felicity of temperament, but from perseverance of faith, the chimeras of the unbelievers vanish like the wild creatures that make terrible the night by their cries.

In the presence of a true man who does his duty, unbelief seems a thing to be apologized for. The nearer one lives to the daily realities of existence the less he feels like doubting the health and sanity of the world.

The cure for ennui lies in earnestness of life. We should dread self-indulgence or indifference. Let us then ask ourselves such questions as these, and answer them from the depths of our own inner life.

"Have we a desire to feast our souls on the bread of life, which is knowledge? Have we made up our

minds what kind of knowledge is best befitting the aeonian life? Have we any desire to be fed on fiction because of its antiquity? Are we standing, in the spirit, where we can drink from the fountain of holy inspiration? Have we prepared ourselves for fulfilling our earth-labor for humanity while we are in our own material bodies?"

Each of us should think these questions out, and answer them faithfully by the worth of our own souls. Our inner life has eternal significance for every one of us. We lay the foundations of our own heaven or our own hell by our labor for the good or for the evil of humanity on this mother earth. An inexorable law holds us to an account.

If the newer thought is to rise it must rest on genuine ethical foundations. What is its ultimate intellectual ground? I believe this new thought rests composedly upon the doctrine of evolution—not as *cause*, but as *process*. As an account of the present state of things, we do not maintain the doctrine in any dogmatic sense. We do not pretend to define it with scientific accuracy, but accept it in its broad meaning and its lofty significance.

We are persuaded that from the veriest beginning things have been working themselves gradually out into intelligent forms and beautiful shapes, into varied use and loveliness and power. Under the inspiration of the deep inner attraction and law of the universe—the inner light and life of all. We hold that the world of humanity began at the beginning and not at the end.

We are seeking to outgrow the brute in our own nature. It is this deep tendency that most holds us back. The new thought discards unhistoric miracles. For real wonders that are historic, it seeks to account by spiritual laws, as yet, only imperfectly understood. It respects the world's best literature wherever found, be it Hebrew, Buddhist or Moslem. It sets up no teachers or prophets as proclaiming an infallible word. It looks for no infallible word from any man. It seeks the work of the supreme will and wisdom in the texture of the world—in Nature. Hailing its vital presence as an omnipresent influence working towards light, order, righteousness, goodness, perfection in the individual man, and in the larger groupings of mankind.

Planting itself upon this idea, the spirit that animates it must be broad and loving. It cannot be narrow, dogmatical or exclusive; nor can it be negative, scornful or contemptuous. We trace the steps leading toward this position of generous, believing, hopeful, comprehensive faith, in the pregnant words of Prof. Josiah Royce, of Harvard:

"Our language, our institutions, our beliefs, our ideals, whatever, in short, is mightiest and dearest in all our world—all this together is a slow and hard-won growth, nobody's arbitrary invention, no gift from above, no outcome of a social compact, no immediate expression of reason, but the slowly formed concretion of ages of blind effort, unconscious, but wise in its unconsciousness, often selfish, but humane even in its selfishness. The ideals win the battle of life by the secret connivance, as it were, of numberless seemingly unideal forces. Climate, hunger, commerce, authority, superstition, war,

cruelty, toil, greed, compromise, tradition, conservatism, loyalty, sloth—all these co-operate, through countless ages, with a hundred other discernible tendencies, to build up civilization. And civilization itself is, in consequence, much deeper thing than appear on the surface of the consciousness.

"Instinct has a larger share in it than reasoning. Faith counts for more in it than insight. It embodies in concrete form that deeper self that the idealists love to talk about. Your deeper self is plainly a sort of abstract and epitome of the whole history of humanity. A new and wiser form of the doctrine of metempsychosis occurs to you. The humanity that toiled and bled and worshipped of old has transmitted to you, in your language and institutions, in the ancient lore that your fathers teach you, in your prejudices, in your faults, in your conscience, in your religion, the very soul of its agony and of its glory. You can read in history your personal instincts written in the language of evolution. You can watch the human spirit in its growth with a deeper sense of the 'That art Thou' than you had ever before possessed.

"The metaphors of your heathen ancestors are crystallized in every word that you utter. The very horrors of their superstitions are the true though humble origin of your loftiest and most sacred devotions. Humanity never really forsakes its past. The days of mankind are bound each to each in mutual piety."

Boston, Mass.

### Spiritualism a Religion.

A. H. NICHOLAS.

The highest, best and most purifying, ennobling religion is Spiritualism. It is the only unfathomable religion—it keeps piling up before us like vast fields of cumulous clouds. New beauty, new grandeur, new delights in the far-away distance always inviting onward. It is a primary school for the higher life. Our philosophy and ethics have their foundation in the nature of things—in the constitution of Nature itself, including physical, moral and spiritual principles.

Spiritualism has brought religion into our every-day lives; into our thoughts, our hopes, our affairs; into our sorrows, our joys, our homes. It makes you earnest and true to yourself, because you recognize that you cannot shake off nor escape responsibility. It teaches that there is such a thing as progress in religion. It contains a prophecy for the future which means in itself a betterment for the race—a higher and more profound education in all the relations of human life. The mind loves truth more than any other thing—the love of truth is a phenomena of the affections. The mind must be fed on truth to be symmetrical, and the nearer it can approach the truth in its purity, the more powerful the developments are in any line or department of life.

As a religion, Spiritualism appeals to the highest emotions of the soul and brings us within touch with our departed friends. We want to talk and mingle with those who have left their earthly habitations and know how they enjoy their new-found life. Spiritualism supplies that want for which the world is hungering—fills the



aching void and answers the long-  
ing desires of the human heart—  
gives us light on those matters of  
which otherwise we could have no  
knowledge—answers the chal-  
lenge of the materialist by pro-  
ducing the evidence of life here-  
after—removes all uncertainty and  
opens to us new fields of thought.

Concerning the future life, it  
teaches that death is only a change  
of state—that our life continues as  
it leaves off here—that our lives,  
emotions, desires, are the same  
there as here; and the conse-  
quences of our good and evil deeds  
follow us—that our rewards and  
punishments are the natural con-  
sequences of our lives.

We may know our spirit friends  
are near us, noting our trials and  
sufferings. Our acts are seen and  
thoughts read by them—when we  
do wrong they know of it—when  
we do right they approve it. Then  
what anxious care we should exer-  
cise that our thoughts, words and  
deeds be good and true so far as we  
can control them.

You never can have the direful  
effects of sin impressed upon you  
so strongly as by what you learn  
through Spiritualism. It teaches  
that if a man descends into the  
pit of wrong-doing or sin on earth,  
he has got to work his way out of  
it in spirit-life, by slow and most  
painful struggles upward for years.  
The hell is in man's own soul.

We must be unselfish, upright,  
truthful and the like if we wish to  
make the heart a castle that devils  
cannot enter—must keep ourselves  
pure, in some degree, if we wish to  
have the help of pure spirits.  
Righteousness, which is thinking,  
doing, acting right, is allied to  
religion. Practical righteousness  
relates to science, skill, industry,  
morality, spirituality, justice, ma-  
terial prosperity. It is important  
to every individual to learn and  
know what is right, even if we do  
not always practice it ourselves:  
for we approve and respect integ-  
rity to right principle in our fel-  
low-beings.

We may be righteous in some  
degree, not absolutely, for we may  
not always know what is right and  
what is wrong; may not know how  
to do right, in some particulars.  
What is right for some may be  
wrong for others. We often learn  
by experience the right course to  
pursue along the lines of our own  
life.

Amusements, pleasures, joys,  
have a conspicuous place in the  
religious life. Be sad when you  
must, but be glad when you can.  
The sadness will come unbidden,  
but often the gladness must be  
sought for.

To the youth come moments  
when the visions of great possi-  
bilities visit him. He dreams of  
success and stirs his inner depths  
with the determination to attain it.  
But what shall the success be?  
Wealth? fame? position? knowl-  
edge? These are all well enough  
and quite worthy of our efforts.  
Still, if we have all these in our  
grasp they are not enough: with-  
out manliness, honesty, self-re-  
spect, good character, the other  
attainments are of little value. A  
life of moral principle is the life  
worth living. What have I done  
to make the world better by my  
living in it? is a question that  
must be answered, and the an-  
swers come with both joys and  
regrets. Character is a thing that  
lasts and we carry it with us to the  
spirit realms.

Theologians teach that what  
man believes is more important

than what he is or what he knows.  
The priesthood once thought angel  
visits an honor, but now a great  
disgrace. It is not strange that  
the Christian world reject the  
truths of Spiritualism in this age,  
when it flashes so much light upon  
the origin of some religions; hence  
they seek in all manners known to  
deceivers to prevent a knowledge  
of the truth reaching the earth  
from the spiritual world.

Many intelligent people have an  
aversion or dislike of old religion,  
because of certain attributes at-  
tached to it, which we will desig-  
nate by such words as awe, sacred-  
ness, worship, devotion, sanctity,  
holiness, fear, reverence, solemn-  
ity. These attributes are the  
chief bulwarks of superstition, by  
which religious leaders hold their  
devotees in servitude. We do not  
observe them in the ministrations  
of Spiritualism, but, on the con-  
trary, cheerfulness, joy, entertain-  
ment, amusement, instruction,  
pleasantness. We are taught the  
sweeter, brighter, more lovely,  
humane, sensible ideas and knowl-  
edge that pertain to Spiritualism.

The revelations of past ages are  
too distant for the satisfaction of  
our wants. Other religions pre-  
sent only hypotheses and theories,  
and fail to bring back our departed  
friends or locate them for us, leav-  
ing us in doubt and suspense. Our  
religion is not dogma, nor bigotry,  
nor fear, nor superstition; it is the  
living life that warms the heart to  
better deeds—it means freedom  
from dogmatic faith—education  
unto knowledge.

Through the revelations of Spir-  
itualism it has come to pass that  
vast numbers of people among all  
classes of society enjoy a heaven  
on earth in the bright and consol-  
ing communion of loved ones gone  
before, and it colors their whole  
lives and exerts an elevating in-  
fluence over them. The proofs of  
immortality, irresistible and con-  
clusive—the tokens of spirit pres-  
ence and guardianship, are the  
very bread of life for which mil-  
lions are yet famishing. The vast  
boon of knowledge and consol-  
ation that we enjoy by the new  
revelation vouchsafed to us are a  
fair compensation for all the ills,  
trials and sorrows of mortal life.  
Summerland, Cal.

#### From Spirit McKinley.

The following communication  
from President McKinley was  
given through J. Clegg Wright,  
and was reported for the *Sunflower*  
by C. Hagen:

I am thoroughly acquainted with  
Spiritualism. My wife, my darling  
wife, paid great attention to it, and  
Abraham Lincoln and Garfield  
know the power of controlling the  
mental mechanism of the medium  
and have enabled me to speak to  
you as I do now.

I am like awakening in the morn-  
ing—my past life is like a dream to  
me, a dream of last night, which I  
recall. I am the same personality,  
the same consciousness; there is  
no change whatever, in my know-  
ing, only my ability is changed.  
The subject of my life is to me like  
a dream and I am awakened to the  
fact that I have lost something. I  
am now picking up the lines of my  
memory of my past life.

Lincoln tells me that I am com-  
ing slowly to my past self. I feel  
no pain, no worry! I know that I  
am in the spirit-world; I know  
what has happened.

My memory of former days pre-  
cedes my memory of my last days  
on earth. I am told that my situa-  
tion in spirit-life is commendable.

I am now in a greater circle of  
friends and persons I know than I  
was when on earth. My busy life  
in the public affairs of recent years  
deprived me of my habit of reflec-  
tion and recalling to my memory  
those who had passed on before me.

I am told by Benjamin Franklin  
that the spirit-world, with its in-  
telligence and in operation, over-  
laps all material privilege and  
manifestations.

Daniel Webster, who is with me  
now, was as a child preordained  
by the spiritual world. There is a  
destiny attending all men and na-  
tions. I cannot realize how cir-  
cumstances were made; there were  
greater speakers and greater  
minds than mine in the United  
States; it was not shrewdness nor  
extraordinary talent of my own  
that I was made President; it was  
in the order of design, or evolution  
of circumstances that put me into  
that position.

#### SELF DEPENDENCE.

Weary of myself, and sick of asking  
What I am, and what I ought to be,  
At the vessel's prow I stand, which bears  
me:  
Forwards, forwards, over the star-lit  
sea!

And a look of passionate desire  
O'er the sea and to the stars I send:  
"Ye who, from my childhood up, have  
calmed me,  
Calm me, ah, compose me to the end!

"Ah, once more," I cried, "ye stars, ye  
waters,  
On my heart your mighty charm  
renew;  
Still, still let me, as I gaze upon you,  
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault  
of heaven,  
Over the lit sea's unquiet way,  
In the rustling night air came the an-  
swer:

"Wouldst thou be as these are? Live  
as they.  
"Unaffrighted by the silence around  
them,  
Undistracted by the sights they see,  
These demand not that the things with-  
out them  
Yield them love, amusement, sym-  
pathy.

"And with joy the stars perform their  
shining,  
And the sea its long moon-silvered roll;  
For self-poised they live, nor pine with  
noting  
All the fever of some differing soul.

"Bounded by themselves, and unre-  
gardful  
In what state God's other works may  
be,  
In their own tasks all their powers  
pouring,  
These attain the mighty life you see."

Oh, air-born voice! long since, severely  
clear,  
A cry like thine in mine own heart I  
hear:  
"Resolve to be thyself; and know that  
he  
Who finds himself loses his memory."

Who is a True Man? He  
who does the truth, and never  
holds a principle on which he is  
not prepared in any hour to act,  
and in any hour to risk the conse-  
quences of holding it.—*Carlyle.*

All Borrowed.—A Chinaman  
in America, being asked what im-  
pressed him most, replied: "Your  
plagiarisms." In explanation he  
added: "You have borrowed your  
language, your law and your re-  
ligion from other nations."

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 15, 1902.

**Hard Winter.**—This has been a disastrous season, with snow all over the Northwest from one to ten feet deep, causing train wrecks and disasters in abundance—hundreds of persons and thousands of animals having perished in consequence of the blizzards which have prevailed during the past several weeks.

**Mr. W. J. Colville** has arrived in England, and on March 6 was welcomed by the London Spiritual Alliance in St. James' Hall, where he gave a brilliant lecture on "Twenty-five Years of Psychic Experience in Many Lands."

**Easter.**—During all of March the sun is coming farther north. About the 20th it shines directly on the equator, and the day is just as long as the night. The time of the old Jewish Passover, and hence of our Easter, depends on this date. This latter always comes on the Sunday following the first full moon after the sun crosses the line. This accounts for its being so "movable" a feast.

**Another Wonderful Discovery** has been made by Dr. C. C. Carroll of New York, who has invented a machine to control the nerve system so that the sensation of pain may be prevented from being sent to the brain while undergoing a surgical operations. The machine has a vibratory capacity of 300,000 vibrations per second. Marconi has found that wireless telegraphy requires 800,000 oscillations per second. This is a marvelous rate of speed and almost beyond human comprehension. If it shall accomplish that for which it is intended, it will cause a wonderful change in surgery.

## Psychical Research.

Quite a number of queries have lately come to this office desiring information about the formation of the Psychical Research Society, and to answer all these at once we will give the following facts about it:

It was founded in England in 1882, under the presidency of Prof. Henry Sedgwick, its organization having been suggested by the experiments of Prof. Wm. Crookes, Alfred R. Wallace and those of the Dialectical Society of London showing the existence of some heretofore unknown force in nature capable of moving ponderable objects.

The purpose of the society was the investigation, by scientific methods, of hypnotism, alleged haunted houses and apparitions, thought transference, spiritual phenomena—in a word, all the phenomena classed as "psychical."

From its inception the most eminent scientific, professional and literary men of Europe and America have been associated with the movement, thus commanding the results obtained to the serious consideration of the thinking public. These results are embodied in the 13 volumes of published "proceedings," which constitute a mine of valuable knowledge.

Chief among the achievements of the society was the formulation of the theory of telepathy, or thought transference, by which it meant the ability of one living mind to impress another mind at a distance otherwise than through the known channels of the senses.

This is illustrated by the case of Mrs. D., who is suddenly awakened from sleep by the sensation of being violently struck in the mouth by some physical object, but on investigation could find nothing. Her husband, who was absent at the time, on returning, informed his wife that at the very time of her peculiar experience he had met with an accident at sea by being struck in the mouth with an oar. This is a typical case of telepathy, and is one of over 2,000 collected by the committee to whom this subject was assigned for investigation.

Telepathy shows the action of the mind at a distance from, if not independently of, the body, and thus discredits materialism, according to which the operations of the mind are confined to the body.

**The Emperor** of Germany seems to be intensely interested in the subject of the "Babylonish Origin of Hebrew Ideas," as explained in a paper recently read before him by Professor Delitsch. He had the paper re-read to him and his court, and he discussed many of the points raised, with considerable earnestness.

He does not seem to relish Christian Science and has arrayed

himself against it, but at the same time is much exercised over the recent discoveries in Babylon which seems to teach the idea that the Jewish religion was borrowed.

"The Crown, the Cross and the Crescent" was the subject of a lecture recently given in the Jewish Synagogue by Rabbi Isadore Myers.

He endeavored to show the origin, nature, achievements and mission, as well as the mutual relationship of Judaism, Christianity and Mohammedanism. It seems strange, after hundreds of years of fighting, that these religionists should at last find that their ecclesiastical systems are nearly identical. Had they discovered this ages ago, the world would have been saved from many a bloody battle-field and the destruction of hundreds of thousands of lives.

**Mr. J. J. Morse**, with his wife and daughter, expect to leave England in July next to fill an engagement for one year with the Victorian Association of Melbourne, Australia. Mr. Morse is an excellent speaker and will do a good work for the Spiritualists of Australasia.

**A Minister** of the Disciple Church in Indiana has publicly announced that the Lord's Prayer, so called, was not intended for us in our day and generation. He avers that it was intended only for the use of the Jewish people under their existing circumstances at the time it was given. This has caused quite a consternation in that locality, and may result in the disruption of his church in Mishawaka.

**Hypnotism** by telephone is one of the latest inventions of this marvelous age. Prof. Ivan McLaughlin was the discoverer, and for it he claims that without stirring from one's chair it is possible under hypnotic influence to explore the earth from one end to the other, to behold wonders, solve mysteries and discover crimes. What next?

**Mrs. S. Augusta Armstrong**, 195 14th St., Buffalo, N. Y., who last year spent several months in California, writes as follows: "Will you please say to my California friends that I remember them all with love and kindness, and am longing for the time to come when I shall again tread your beautiful sunny shores. This has been a long, dreary winter, and still 'the beautiful' holds us in its snow-white arms. I think everyone in this section will be glad to see the last flake of snow melt away."

**The Minnesota State Association** held a mass meeting in St. Paul, Minn., on Feb. 21 to 23, which was productive of much good.

## The Next World.

By the Washington News Letter, the monthly organ of the Christian Scientists, we learn that on Jan. 22, 1902, the following question and answers were given in the church of that society at Washington. The question was: "Shall we know our friends in the next world?" The answers were:

**MR. McLAUGHLIN**—There is but one time and that time is now, and whether we be living here now, or whenever we live, at that moment that time will be now. It follows as an evident conclusion that if we know our friends now, they will exist then and we will exist then; our memory and all faculties will be perfect still, and there will be no sense of loss—no loss of memory, no loss of characteristics and those peculiar faculties by which we know our friends here. Those inner faculties which now shine forth in thought, form and features, will illuminate them and we will know them as we know them now. There is no question that we will know those again that we know here. Death is nothing but a passing, a throwing off of the outer cloak.

**COL. SABIN**—The "next world" I do not believe in. There is no next world. You are now in all the world you are going to be in. I have no doubt but that the spiritualized forms of those who have lived on this earth for millions of years are with us, are everywhere where thought takes them. The next world is here; and I think when we have spiritualized bodies we will be freed from matter, and wherever we choose to go with the rapidity of thought, we will go as thought goes, and we will meet our friends here and everywhere.

**MRS. McLAUGHLIN**—It is possible to have the spiritual sense so developed here, that when those we love pass away, they are in our atmosphere, and we can sense them just as though they were present in the body. I know that from my own experience. When we speak to a patient, we speak to him subconsciously in the silence, and we speak to those who have passed on, in the same way.

These answers admit just what we as Spiritualists claim, and show conclusively that the new thought, call it by what name you please, is but Spiritualism in fact.

**The San Diego Society** of Spiritualists is prospering under the leadership of Mrs. Clara J. Beck as president, and Col. J. L. Dryden as permanent speaker. The Colonel is a fine orator and an educated gentleman, who can grace any platform and interest any audience.

**The World** is evidently now in the throes of the birth of a new epoch. Its coming will break up nearly all the old systems of both religion and science, but it will be progression and hence a benefit to the world.

**Mr. J. Clegg Wright** has been occupying the platform in Lake Helen, Fla., during February and March, but will return to Washington, D. C., in April.



## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

TEMPLE OF THE ROSY CROSS, by F.B.Dowd, exponent of the Rosicrucian Fraternity, Salem, Mass. Eulian Pub. Co. Price, \$2.00.

This excellent book is composed of revelations upon subjects of spiritual importance, and embodies many of the principles of the Brotherhood of the Rosy Cross. It is the product of one who is illuminated by the Spirit, and contains 21 chapters, which cannot fail to give students the help they need in attaining the altitude and high attainments, for it treats in the most lucid manner of the spiritual relations of the body, mind and soul, the perfecting of each, and reveals methods for the attainment of spiritual gifts.

In this book mystics will find a feast, for the author well knows what real Rosicrucianism means, both to the members of the order and to those outside. Its teachings cover the whole ground, from the hour of initiation to the conferring of the sublime degree of perfecting.

*Higher Science* is the name of a new monthly published by Franklin H. Heald, 215 Stimson Block, Los Angeles, Cal., at \$1.00 a year. It is devoted to science, truth, investigation, and matters of general interest.

*Push* is the title of a new monthly devoted to the development of the Industrial and Spiritual Science, published at California, Mo. 50c a year. The first issue has a communication from spirit Paul, the Apostle, on "The Law of Spirit," translated into English by spirit John Milton. The destruction of St. Louis, Mo., is prophesied by spirit Isaiah and will be detailed in the April issue.

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The March number of *Mind* has a half-tone portrait of Warren A. Rodman, who contributes the opening essay, entitled "After I am Risen." This is followed by a biographic sketch of the writer by Editor Patterson. W. J. Colville gives some of his recent experiences at the Antipodes in an article called *The New Thought* in Australasia. 20 cents. Alliance Pub. Co., Fifth Ave., New York.

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## Letter from San Jose.

TO THE EDITOR:

The forenoon and evening meetings of the Spiritual Union Society are quite interesting, the evening meetings being especially so. Mrs. Gillespie is winning friends at every meeting. All look to her coming as for an angel's visit. Many strangers are becoming interested in our Philosophy.

The subject on Sunday evening was to explain Christian Spiritualism, showing its inconsistency. No true Spiritualist could be a Christian, and no true Christian could be a Spiritualist, taking the Christian creed as a basis; blood atonement, forgiveness of sin, loading our sin upon some innocent person, being inconsistent with Spiritualism.

After the lecture a sweet, soft influence came over the speaker, and in a beautiful way spirits were described and kind words sent back to relatives and friends. After the dismissal many lingered and shook hands and talked of the Summerland. H. H. NICHOLS.

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And nights of lonely restlessness,  
And it will soothe the weary breast  
And to the restless heart bring rest,  
And it will grow and travel on  
To bless some other weary one,  
And in thine hour of deep distress  
It will return to cheer and bless,  
So beautiful and tender grown,  
Thou'lt scarce recall it as thine own,  
But think an angel visitant  
From out the gracious heavens sent  
To bear a healing balm to thee,  
Such is Love's helpful ministry.

Amid a life of happiness,  
When every hour's a dream of bliss,  
Take time to speak a loving word  
Where loving words are seldom heard;  
And it will linger in the mind,  
And gather others of its kind,  
'Till loving words will echo where  
Erewhile the heart was poor and bare;  
And somewhere on thy heavenward track  
Their music will come echoing back,  
And flood thy soul with melody,  
Such is Love's immortality.

'Mid daily cares so manifold  
They seem more than one heart can hold,  
Take time to lend a helping hand  
Where loving deeds are nobly planned,  
For those to whom such deeds are rare;  
And it will ease thy load of care;  
For Love doth every burden bear,  
And when it rules the daily life  
It lightens labor, stills all strife  
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To bless the giver with the gold  
Of peace and joy and happiness,  
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I. G.



The Editor is not responsible for the opinions of correspondents.

## Letter from Kansas City, Mo.

TO THE EDITOR:

An interesting program of 15 numbers given at the graduating exercises of the Mental Science Class, instructed by Prof. M. F. Knox during the past two months, evidenced that the students had received a good insight in the science.

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## Along the Way.

Beatrice Harraden has likened men and women to "ships that pass in the night"—dimly seen across the intervening space of darkened waters, exchanging hails and passing on to meet no more. Most of us meet each other in this way. We are travelers on a crowded highway where people come and go, hither and thither, some with a definite destination—hurrying on; some loitering lazily beneath the trees; some turning back in disappointment to seek another road. Perhaps we hurry with the brisk ones, not pausing to look about to right or left; perhaps we grow discouraged or indolent and join the strollers or retrace our steps; perhaps we stop to aid a fellow-traveler who has sunk exhausted by the way; but ever we see new faces, passing by us to and fro. Sometimes we see a face on which are written thoughts and purposes which seem kindred to our own, and we seek its owner out to press his hand—to travel with him until the ways divide and then we part. Perchance our spirits touch as we journey side by side, and when the paths diverge we part in grief, but soon we meet another and forget.

And this is right, for we are nomads, gypsies on the king's highway. Those whom we love cannot be with us always. Their duties, aims and aspirations are sacred to themselves alone. Each has his work and each must go his way. We may assist those whom we meet and they may give their aid to us while it may be, but neither one can turn aside the other from his goal for long.

Let us then take the spirit of our fellow-travelers while we may, and part from them in peace and not in tears—for each has given to the other what he could receive—and Duty calls each one a different way, where others wait. The world is wide and broad—its ways are long. We must touch many natures as we go along the path, some but lightly, others more closely, and still others not at all. We must feel the thoughts of many ere we reach the end, for this is why we journey, and though one life may seem far more to us than all the rest, it is not so, and must not be, for others wait us, and still others farther on, and we must see their faces, press their hands and still keep on our way.—*Exch.*

**The Spiritualist Training School.**—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

**THE SECRETS OF ASTROLOGY REVEALED**—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

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The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

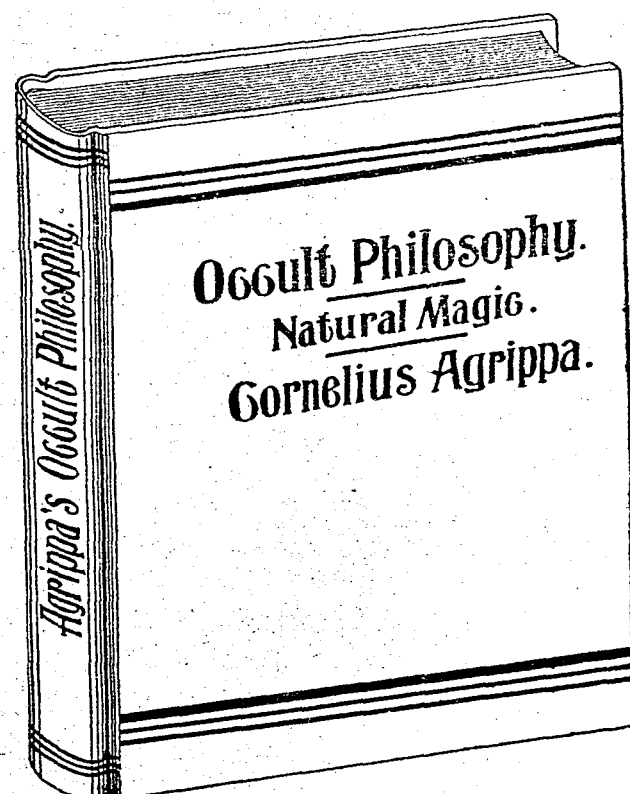
It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System* and *Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

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## Local News Summary.

**Folsom 3044.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**The Sunflower League** held its semi-monthly meeting on March 6. The Committee on Anniversary Celebration reported that it had secured Odd Fellows' Hall, corner Market and Seventh Sts., for Sunday, March 30, all day and evening; that they were making the program, and expected a successful celebration.

It was decided to give a "Character Party" on March 20 in Occidental Hall; everybody invited to come in costume.

The matter of vacating the Headquarters was called to the attention of the Society, and a committee was appointed to meet and confer with the Board of Directors of the State Association on March 15. After the business, the evening was spent in social converse and card-playing.

**The Board of Directors** of the State Association will meet on Saturday evening, March 15, at headquarters, 305 Larkin St., San Francisco.

W. T. JONES, Secretary.

**Mme. Young** at Oriental Hall, 619 McAllister St., San Francisco, last Sunday evening had a large audience. Mrs. Sarah Seal gave an excellent lecture on "Spiritualism," and Mme. Young read articles psychometrically and gave spirit messages to those present.

**Prof. Whipple**, the astrologer and seer, has spent a few weeks in San Francisco since the death of his wife, but has now permanently located in Ventura, Cal.

**Mrs. Sarah Seal** has removed from 521 Golden Gate Ave., San Francisco, but has not yet found a suitable location. As soon as she does, it will be announced in the JOURNAL.

**The Ladies' Aid Society** held its regular meeting on Wednesday afternoon, March 5. There was a good attendance.

During the meeting, the fact that the State Association will soon have to vacate the Headquarters, was reported. Mrs. J. J. Whitney offered her hall as a meeting-place for the Society. She was tendered a vote of thanks for her kind offer, but the Society decided to await the action of the State Association, in order to act in concert with it and the other societies now meeting in the Headquarters.

**Mr. and Mrs. Gillespie** have moved to 824 O'Farrell St., San Francisco, between Larkin and Polk Sts.

**The Society of Progressive Spiritualists** held its regular services last Sunday evening in Occidental Hall, 305 Larkin St., San Francisco. President Rider, Mrs. Lillie and Mr. Morse lead the song service, with Mrs. Cooke at the piano. Mrs. Lillie answered questions, and her guides were asked to give some experiences in spirit-life, and in doing so gave an interesting discourse, ably answering the question, "What is Spiritual Freedom?" The meeting was well attended.

**The Mediums' Protective Association** held a special meeting on Saturday evening, March 8. Mrs. H. A. Griffin and Mrs. M. L. Sablick were chosen to fill vacancies on the Board of Directors, Mr. W. D. Scott withdrawing his resignation and remaining on the Board. This Society has forwarded to Mrs. Maud Chesbro \$16 for the defense fund, and expects to send more. Let other societies emulate this good example.

A committee was appointed to meet and confer with the Board of Directors of the State Association on March 15, in relation to vacating Occidental Hall.

J. T. ROBERTS, Secretary.

**Spiritual Science Meeting** in Sunset Hall, 1884 Seventh St. West, Oakland, was interesting to all present. The subject, "How Can We Know When We Think Right?" was well handled by the first speaker, followed by Dr. Sivarthia. Subject for next Sunday, "Retribution, Justice and Karma." All welcome at 3 p.m. Mrs. E. J. COLE.

**The Wednesday evening meeting** of the Oakland Spiritual Society at Unity Hall, March 5, was very small, the weather being stormy. Miss Dixon gave some fine tests; Dr. Palmbaum became entranced and his tests were convincing. Dr. A. L. ASTOR, Sec.

**Henry Harrison Brown** will be obliged to remove to a larger hall if his audience grows much more. The seating capacity of Remembrance Hall, Odd Fellows' Building, was well taxed last Sunday evening. His theme, "Race Sensitiveness," was so handled as to show that the present sensitiveness that was on one hand, resulting in an increase of disease, was, on the other, resulting in a large development of all psychic powers.

**The Mission Lyceum** expects to have another evening of enjoyment with its friends, on Thursday evening March 27. There will be a short program, dancing and refreshments. Those who attend will not regret it, and will be helping a good work along.

**The Spiritualists' Temple Association** of Oakland held two sessions on Sunday, March 9. At 2:30 p.m. Mr. Van Luven spoke on "Pointing the Way." In the evening Mr. Chas. J. Anderson delivered an interesting address. He will continue these lectures every Sunday evening until further notice. The 54th anniversary of Modern Spiritualism will be celebrated in Woodmen Hall, 521 12th St., Oakland, Sunday, March 30, at 2:30 and 7:30 p.m. There will be a banquet at 5 p.m. Able speakers and mediums will be in attendance. Sec.

**The Hermetic Brotherhood** held its open meeting on Thursday evening at 509 Van Ness Ave. Music by the sweet singers and a recitation preceded the discussion of the "Growth of a Self," by Jas. U. Spence. After the intermission Dr. W. P. Phelon read an instructive paper on the "Symbolism of Solomon's Temple," which contained some curious statements. After repeating the yearly Mantram, a pleased audience sought their homes. WELD, Sec.

**Mrs. Eberhardt's Hall**, 3250 22nd St., San Francisco, was filled last Sunday evening, every seat being occupied. Mr. W. T. Jones, secretary of the State Association, gave an address on the "Spiritualism of the Bible," which was well received, and Mrs. Eberhardt then gave spirit messages and psychometric readings.

**Flowers** and sealed letters were read by Mrs. C. J. Meyer last Sunday evening at Friendship Hall, 335 McAllister St., San Francisco.

**Mr. M. S. Norton**, president of the State Association, has been laid up by a sprained ankle for a week or more, but is now out again.

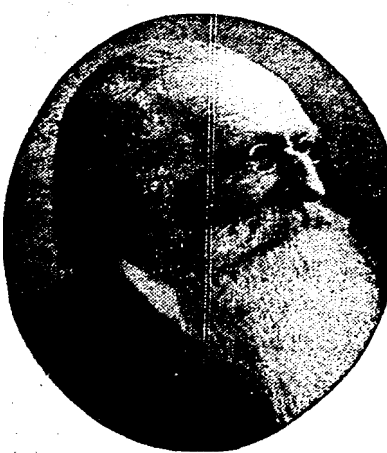
**A New Hall** and Spiritualist Headquarters will be secured in a short time by the five principal societies of San Francisco. Its location will be announced as soon as selected.

**We are Sorry** to learn that Mrs. B. F. Small's daughter is again very ill. The JOURNAL and her many friends hope that she may soon recover her health and strength.

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## A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



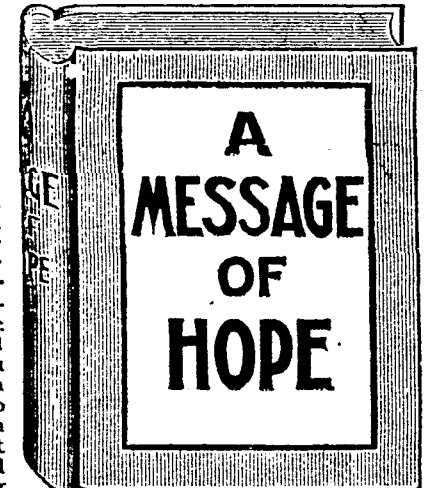
J. D. STEVENSON, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalamazoo, Mich., who was completely cured of catarrh sends a thousand thanks and says: "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Methuen, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." E. Villiers of 992 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

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## 54th ANNIVERSARY.

**San Francisco.**—The 54th anniversary of Modern Spiritualism will be celebrated by the California Sunflower League, (auxiliary to the State Association), in Odd Fellows' Hall, Seventh and Market Sts., San Francisco, on Sunday, March 30, 1902—morning, afternoon and evening. The Spiritualists of California are invited to participate. J. SHAW GILLESPIE, President. Mrs. JENNIE ROBINSON, Chairman Com. of Arrangements.

**Mrs. Scott-Briggs**, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

**Dr. Ravlin** lectured for the Union Society at Fraternal Hall, Oakland, Cal., Sunday, March 9, at 3 p.m., from the subject, "To be or not to be." Mrs. Seip answered a large number of written questions at the close of the lecture, to the satisfaction of the audience. Mrs. Gillingham and Miss Dixon gave messages in the evening to the largest audience of the season, and were highly complimented for their good work. Prof. Cole officiated on the violin and Mrs. Watkins at the piano.

Sunday, March 16, at 3 p.m., Dr. Ravlin will lecture and Mrs. Seip give messages. Miss Dixon and Mrs. Gillingham will occupy the platform at 7:30.

At the business meeting of the Society, it was unanimously voted to close Sunday, March 30, in honor of the celebration in Odd Fellows' Hall, San Francisco.

The Union Society will celebrate the 54th anniversary at Fraternal Hall, Sunday, April 6, afternoon and evening. T. E.

## Societies and Meetings

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

## Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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VOL. 39.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 22, 1902.

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No. 12.

## A DAY DREAM.

I'm resting on the bank of a river,  
And gazing far out o'er the stream,  
And I see the barks glide by me ever;  
I'm enchanted like one in a dream.  
And I hear the sweet voices blending  
With the music that's borne on the breeze  
And I hear the sweet cadence ascending  
From river, and leaflet, and trees.  
And with rapture I join in the chorus  
Hallelujah again and again,  
As the veil from our eyes lifts before us,  
Hallelujah! Hallelujah! Amen.  
And now I began to look around me  
And behold with great joy and delight  
That my loved ones from earth are  
around me  
Robed in garments as pure as the light.  
And I behold with the greatest of pleasure  
That I, too, have a robe bright and new,  
And I ask them who took my measure  
That this robe should fit me so true.  
And a kind angel friend floats beside me,  
And my eyes open wide to behold  
From her hands she was weaving a fabric  
Bespangled with jewels and gold.  
And I hear her sweet voice gently saying:  
"Wonder not at thy garments so true;  
For while you were toiling for others,  
An angel was weaving for you."  
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## BORDERLAND.

### Call Heard Miles Away.

These peculiar cases of telepathy were reported by a correspondent of the New York Sun:

A party of lumbermen were engaged in piling logs on Christmas eve. They made the piles unusually high. The teamsters expostulated with the log-rollers for doing so because of the danger to the lumbermen, if their can-hooks should slip while they were rolling the heavy logs to such an elevation.

Joseph Gingras, a young French Canadian, had just made some jesting reply, when his foot slipped and the 40 inch 13 foot log slid down upon his shoulders and rolled over him to the ground. His companions carried him to the shanty, where he was immediately put to bed and made as comfortable as possible.

As night came on he fell into a kind of stupor. From this he awakened in a high fever, talking about his father.

"I knew you would come. I was sure of it, father mine. You had better hurry, step along, come quick, my father," he kept calling.

After a time he went on: "Keep away from that rollway; don't rest there; get away from the logs." And then, in greatest excitement: "There! just what I told you! Oh,

he's killed! he's killed! I know it. *Mon Dieu, il est mort!*"

With that a quantity of blood gushed from his mouth and he fell back in the rigor of fast-approaching death. There was just one last sobbing cry, heard above the litany of his comrades as they knelt around him in the old habitant fashion, "Marie, oh, Marie!" and he had gone.

Perhaps it was natural that on Christmas day some of the idle men should make their way to the pile of logs, the scene of the accident of the preceding day. But they were quite unprepared for what they found there.

During the night several of the logs had bulged out of their places in the heap and rolled down to the roadway. And underneath them, crushed into the snow, and, of course, stone dead, was an elderly man, and near by a little valise he had apparently set down while resting on the pile.

The body was carried to the shanty and laid in the next bunk to that occupied by Joseph Gingras' body. In trying to learn the

man's identity, the lumbermen discovered in one of his pockets this letter written by Joseph Gingras:

"MY DEAR PAPA: All goes well so far, and now we are settled for the Winter near Catfish lake. You must know the place just near the Homassine portage road, three or four miles north of the lake. But yet I know not why I stay, unless it be to forget all about Marie and her deviltries. For the work I like not, and Israel is not here after all. No matter; the good God will not let him escape for what he has done to me with his lying tongue.

"And me? My father, you must do just this one thing for me. Come to me here. Come for the Noel sure. Maybe you will see me never more if you come not now. I did wrong to leave you, to persuade you not to come with me as before. Sure, sure, come for the Noel. Your affectionate one,

JOSEPH."

So it was father and son, killed within a few hours of each other, at the same spot, who were lying in neighboring berths in the same

shanty in the stillness of death at the Noel, or Christmastide.

Just two days later the clerk of the shanty and one of the teamsters were in the office awaiting their turn to report to the local manager of their employers' firm at River Desert, when they heard a voluble, showily-clothed woman asking where Joseph Gingras was employed.

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Two or three days before, she had heard her Joseph call to her, and go to him she would, to leave him nevermore, no matter what people said any more. And the old man Gingras, he had himself sent a boy to her house on Christmas day to tell her to make haste and go to River Desert if she wanted to meet Joseph once more.

And the lumbermen were compelled to tell her that the bodies of father and son were even then on the sled at the door.

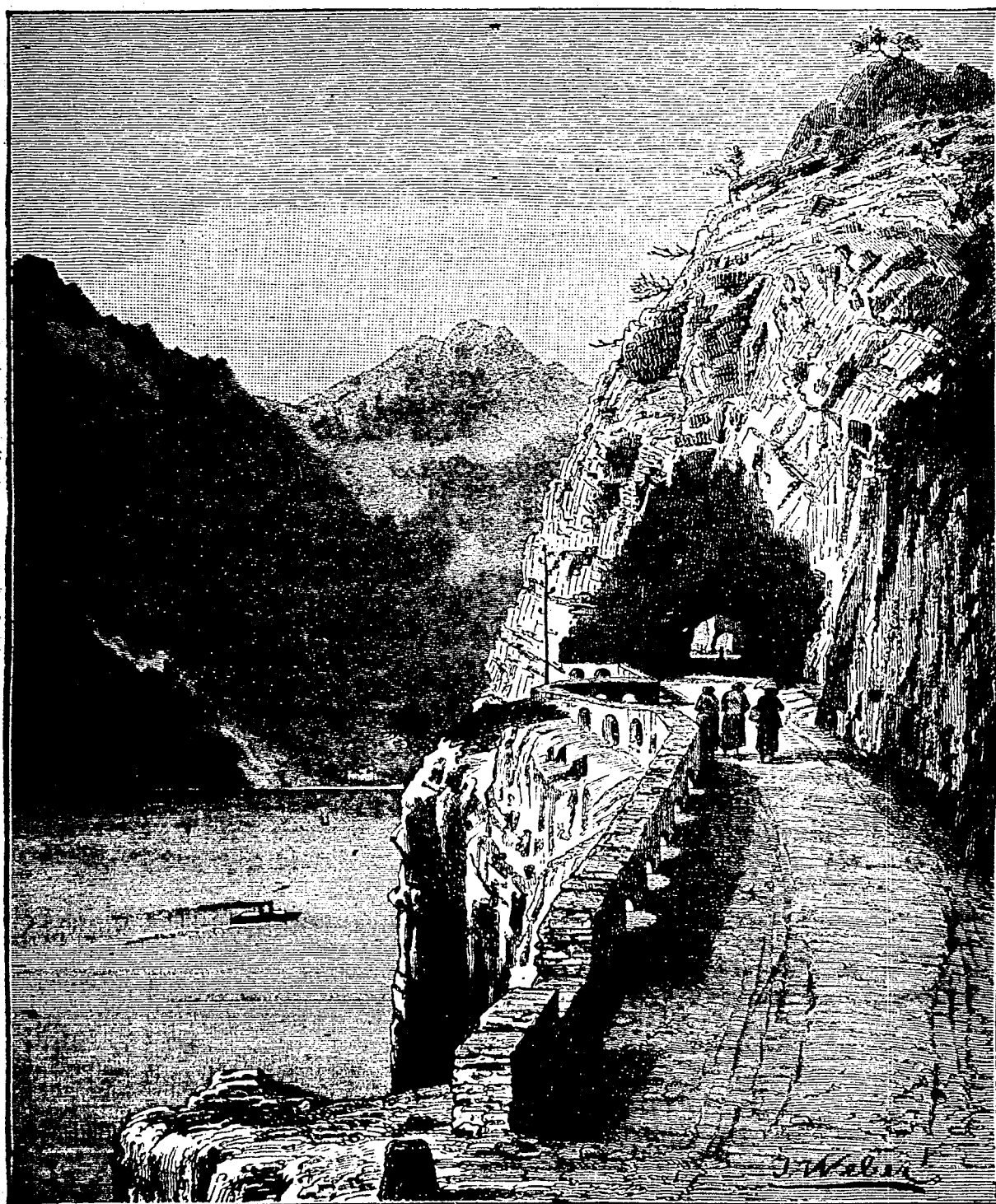
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I was having a sitting with Mrs. Piper. My son claimed to be present. Excluding for the moment all other things, I wish definitely to outline this one little experience. At the time of his death he was occupying a room with a medical student and an old



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VOL. 39.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 22, 1902.

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No. 12.

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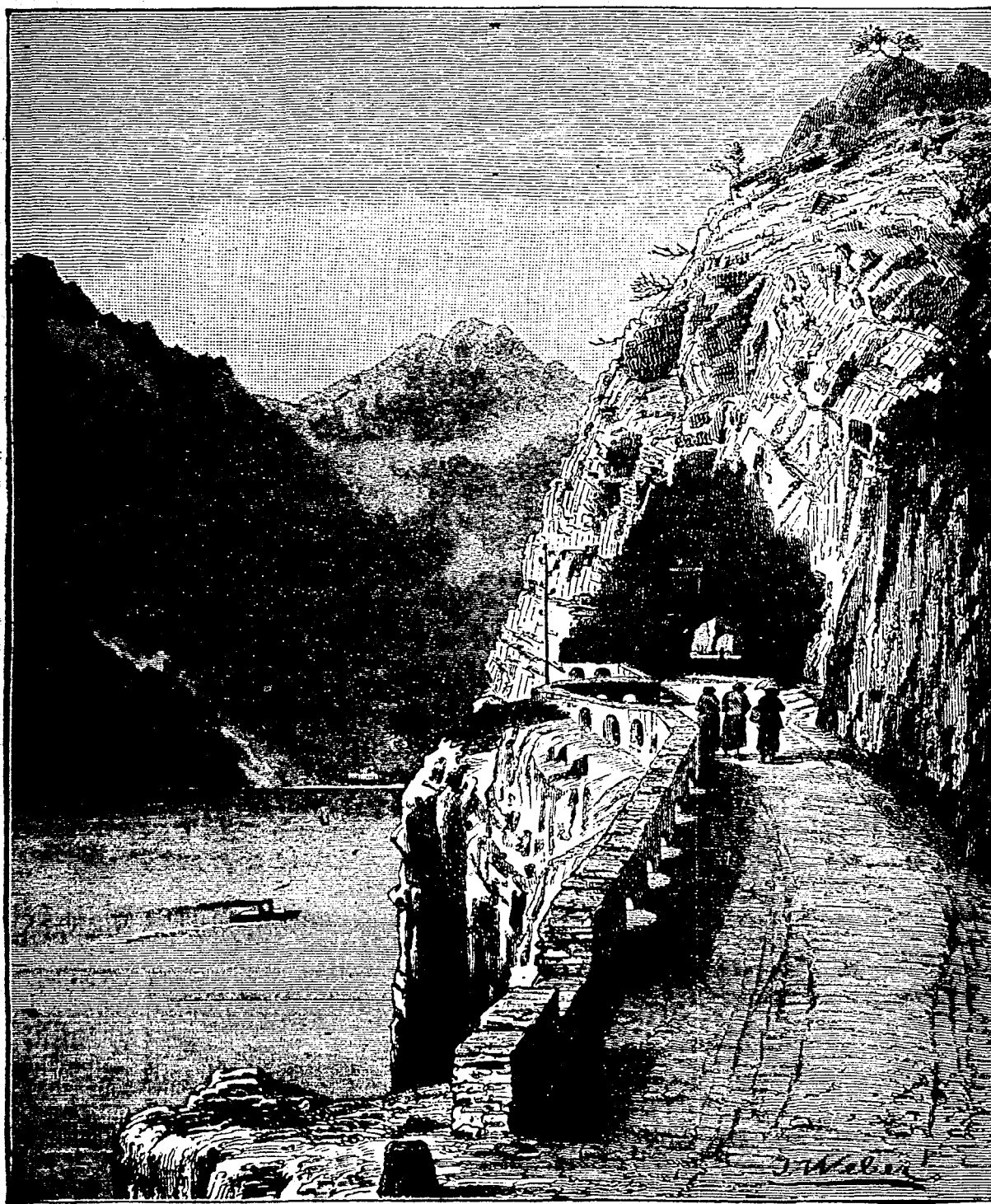
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personal friend on Joy street in Boston. He had moved there from a room he had occupied on Beacon street since I had visited him, so that I had never been in his present room. I knew nothing about it whatever, and could not even have guessed as to anything concerning it which he might say.

He said: "Papa, I want you to go at once to my room. Look in my drawer, and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once." He would not be satisfied until I had promised to do this. Mrs. Piper, remember, was in a dead trance at the time, and her hand was writing. She had no personal acquaintance with my son, and, so far as I know, had never seen him.

I submit that this reference to loose notes and papers which for some unknown reason he was anxious to have destroyed, is something which would be beyond the range of guess work, even had Mrs. Piper been conscious. Though my boy and I had been intimate heart-friends all our lives, this request was utterly inexplicable to me. It did not even enter into my mind to give a wild guess as to what he meant, or why he wanted this thing done. I went, however, to his room, searched his drawer, gathered up all the loose papers, looked through them, and at once saw the meaning and importance of what he had asked me to do. There were things there which he had jotted down and trusted to the privacy of his drawer which he would not have had made public for the world.—*Ainslee's Magazine*.

### A Science or a Religion.

ARTHUR S. HOWE.

If we are to understand the word "religion" to mean theology or "the homage or worship that man pays to some deity or divinity," then, of a certainty, Spiritualism cannot be considered a religion, ready to take its place among the great religions of the world. But if, by religion, we are to understand a defined system of morality to be used for the welfare and improvement of the race, then Spiritualism is not only a religion, but it is the religion of to-day, for it embraces the teachings of all religions, so far as true altruistic principles are concerned. To my mind, science would be a better term, for the word science seems to cover to a fuller extent the verified facts and phenomena of Spiritualism, as well as embracing the facts and teachings set forth in the philosophy. The intelligent Spiritualist does not believe in hearsay testimony, but demands proof for every assertion which may be made.

In seeking proofs, the intelligent and studious portion of this generation do not seek them in the creeds and dogmas of the age that is past, but look for them in the researches of science and in the evident facts which come to our daily notice. Written Revelations(?) of different religions are instructive to us in a way. They are like a mirror which reflects the social and moral character of those who wrote them; but for the Spiritualist of to-day to try to include in our truth the errors and divinities of any religion is a complete failure, which brings to light one of two things, either misunderstanding or insincerity.

To attempt to reconcile our philosophy—which teaches eternal life

for all, eternal progression, the brotherhood of man, the equality and oneness of the soul principle, and the eternal principles of justice and truth—with the Christian religion, which teaches that eternal life and happiness depend on blind faith in one whose very existence (19 centuries ago) is a question which is not satisfactorily proven; that "without the shedding of blood there is no remission of sin," and whose avowed mission on earth is not to bring peace but a sword, is, to say the least, inconsistent.

The effort is constantly being made on the plea that the Bible (that is, the Bible in question) has a hidden and mystical meaning, which may be true and probably is, for its own votaries do not agree, even on such important doctrine as the future condition of the soul and the resurrection of the body.

Spiritualism, properly applied to the lives of men and women, would indeed make earth a paradise, so far beyond the pictured heaven of the religions that are passing away (where the occupation of the "saved" for an eternity of ages is represented to be the performance of one song, and one only, upon a harp, and whose recreation is supposed to be the witnessing of the eternal tortures of the damned), that there is no comparison. Let us then be natural and rational. If we must worship, let us bow to reason, and let us not ape the customs of Churchianity by adopting similar forms of worship.

Prayers to spirits (ancient and modern) are as superstitious and upon the same plane, as prayers to the Virgin Mary, to Jesus, to Jehovah, to Allah, or to any of the ancient myths. The sooner Spiritualists cut adrift from error and superstition, the sooner will our Cause become respected and our name honored both by our adherents and our opposers.

In the unobstructed light of the truth of to-day much more of truth will be discovered, and in the future Spiritualism will become the science which embraces all sciences, and in the truest sense a consistent and scientific religion.

Los Angeles, Cal.

### Spirit all There is.

WM. C. CRAWFORD.

All that constitutes man is invisible, is spiritual. You never see your friends, only the body. Behind the physical form, operating through its agency, dwells the intelligent entity who looks through his eyes, listens with his ears, learns from experience and executes his intentions or obtains satisfaction of his desires and ambitions through the instrumentality of the organs of the physical senses.

But to say that the brain originates or creates thought; to say that consciousness is clouded with matter, is to affirm that which has not been proved, or cannot be proved. It is true that brain activity occurs coincident with thought manifestation. It is true that there is an expenditure of phosphorous in connection with such action on the part of the individual to express himself, but that is no more than saying that there will be the same expenditure of steam on the part of a locomotive when the engineer opens a valve.

All that is of man is spiritual; the body is not man, but merely the erection or organism which

temporarily serves his purpose. We Spiritualists claim that man is a spirit and everything he does is spiritual. Consequently all the inventions, all the wonderful houses, the arts and sciences, literature, etc., philosophies and religion, are but the outward and visible evidence of the indwelling spiritual personality. Nay, more; we claim not only that man is spirit, possessed of these powers, but that the whole universe is permeated by spirit; otherwise these things could not be.

The brain is dead; it knows nothing of thought; it is the individual who uses the brain that knows, and, therefore, it is the individual we wish to discover and understand. Now, Spiritualism is the science of the manifestation of spirit. In all its conditions you may suspend the operation of spirit temporarily. Anyone interfering with the organism of brain or body simply destroys the instrument, and it no longer responds to the will or purpose of the operator, and, therefore, you have no manifestation of its purpose. Restore the condition and you have the manifestation. Death breaks the condition, severs the chain and you have not the outward and visible sign.

Somerville, Mass.

### The Trinity of Existence.

ARTHUR F. MILTON.

Undoubtedly the figure Three (3) found its way into human thought by force of a naturally existing truth concerning it.

The very remotest idea that none can deny, and on which it may be founded, is time.

Time has three states—no more, no less—past, present and future—agreeing with the latest generally accepted truth, which is soul, spirit and body.

The theories existing in connection with these are manifold. They may have served a purpose, even though fanciful in aspect—truths converted into poetry and sentiment, philosophy and religion.

But how can we practicalize them—make them of scientific value?

Perhaps by theorizing on the three prime life-principles of the human make-up, which are intelligence, will-power and love—agreeing with those which we recognize in nature as design, force and creation, and specifically in man as reason, locomotion and generation, with consciousness governing all three in the latter.

Now, as an effect or evolution of nature, we may infer that nature, like man, is conscious, but not absolutely so—if we can comprehend what that implies. Perhaps not, however, in that we are only relatively so—unless perpetual inspiration constitutes that condition, and which some claim to have, barring, of course, physical fatigue, which may not obtain in spirit with those so conditioned or perfected.

But does this form of absolute intelligence imply a like condition of the will?

No, for there are mortals under constant inspiration, who are weak in will-power, while there are some who have the will to command circumstances, but lack inspiration as a perpetual life-principle.

We also find some who may be said to have absolute love—that is, are generous to a fault, see no

wrong in humanity, are charitable to the point of infusing it into others, are a blessing to humanity wherever their presence is manifest—yet lack both inspiration and will-power. Their judgment is faulty and they are readily controlled or imposed upon.

All this goes to show that man is not perfected through either one of these standard life-principles alone. He must become absolute or positive in all three to be in harmony with nature—become "one with God," as theology puts it—also a poetic truism of a scientific fact.

That God is but nature deified—personified—is unquestioned; and that man is this God or nature individualized can now be asserted without fear of a gratuitous incineration. And that this God was three-fold baptized through man's inspirational or intuitive consciousness of the triune condition of nature may be safely inferred.

No personification of nature could exist that filled all space; for where should the rest of mankind find standing room? Nor would such a being represent infinite justice or love. Heaven is not a Trust to be owned by one individual. "God is love," not selfishness. To "become one" with nature is to become her equal in principle. Our struggle for this equality would be fruitless if we are to be absorbed by her; and such would be the result if a personified being—an individuality—filled the entire universe.

It is also against every possibility of reasoning to suppose that two individualities can occupy the same space. It would certainly be the annihilation of one, and that would deny every hope of man's salvation—the very essence of his *raison d'être*. The first law of nature is self-preservation; and what applies to the body applies to the spirit. That principle stands for individualized immortality. Consistency in all inspired truth requires an open way to the beyond—no impediment in the shape of a universal deity.

A "free" man implies a free heaven or spirit world; and the responsibility imposed upon him is the assurance that such is a fact. Therefore, too, the necessity of reaching it in a state to be able to appreciate it—to harmonize with its condition.

A fish is not constituted to live in the open atmosphere. Perhaps man, unperfected, will not be constituted to live in the free atmosphere of the spirit-world. He is therefore inspired to govern himself accordingly, or is taught by the inspirations of others.

While still in ignorance or innocence such teachings may not have been necessary, and he probably unfolded naturally to suit circumstances—unless there is a sort of spiritual evolution awaiting him. But we can appreciate any kind of moral lessons now that point the way to redemption or the perfectibility to enjoy life after death.

If nature represents intelligence, will-power and love in the absolute, we can readily see why man should reach out for a similar state of being. How to reach it, may be inferred. The opposites of these three principles in man are undoubtedly sensualism, arrogance or pride, and selfishness or hatred. We know what has been taught us to overcome them. Their resistance is adding to their antithetical impulses or principles. Actual indulgence in the positive or spir-



itual end of these life-conditions is adding to them doubly—building up on them exclusively. Those who are disinclined to any one of these principles, materially or negatively, find an easy road to the absolute and are soon possessed of a virtue, a power or a gift that is both beneficial to themselves and to mankind. Those who practice such an attained virtue, power or gift to its full value, rise to eminence. Those who reach out for all three will naturally enjoy results accordingly.

Sensualism, under control, reaps inspiration.

Arrogance or false pride rooted out generates a positive will.

Selfishness or hatred freed from the soul constitutes love or contentment—happiness.

When a man has truth, power to command and contentment, he has heaven. Thus the assertion that "heaven is within."

But does such perfection exist among mankind?

Why not? What do our great men and women stand for? Who were the successful reformers but individuals who could command circumstances? What led to the many charities—to civilization—to the upbuilding of mankind? Are there not perfected children of nature among mortals as among spirits? Do not the many effects manifest a divinity among men as there is in nature? Is not man an individualized God himself? May not the intuitive sensing of many such in spirit have led to the theory of a universal God?

Let us seek our God among men and women, and, if possible, create one out of the objection hand—self!

We, too, constitute a trinity—soul, body and spirit—and when we pray, let us pray to the God within to lift us out of the material trinity of sensuality, pride and selfishness into the spiritual trinity of inspiration, manhood and good-will to all!

### Evolution.

LIZZIE DUCKER LYNES.

Man is not a fallen angel; he is a rising monad, and it doth not yet appear what we shall be. The endless pathway of eternal progression stretches away before and beyond us, leading out of our sight into the illimitable vastness of God's eternities.

Tune yourself to harmony with Nature's laws, which is simply God's will in operation, and lay your ear to the ground; listen to the low rumble; it is the majestic tread of the conquering heroes. Do you not hear the thunderous tramp of the onward marching feet of this mighty army, rock and earth, and plant and animal, and man? Expressed life is ever ascending in the scale of being, through different grades of matter; through change, decay and death it is ever climbing to higher heights; each time it manifests it is through a more complex body, through a finer grade of matter, and thus is spirit ever refining and spiritualizing matter, and raising all things to a higher, a finer vibration, up from the rude, the crude, the coarse, the gross, from the low, the slow vibration, to the high.

Life implies activity; evolution is a great undeniable fact; Spirit is Life itself, and all life is one, oneness in its essence, though multi-form in its manifestations; Love is it in essence, but Life in expression, so Love is the motive power, the dynamic force that

uplifts all expression of life, and it is done always by evolution through slow gradations. At first Spirit manifested through what we term the lowest forms of life, sitting up individualized centers of expression in the crudest forms, building up an organization through which it manifested; every shrub and plant and tree, every animal, your body and mine, are all organizations through which spirit manifests, or actualizes itself upon the planes of objectivity, and wherever it does this, it spiritualizes every atom in that organization, and raises it to a higher vibration; if it but manifests through a homely weed growing by the roadside, it spiritualizes it to an extent, and gives it a higher rate of motion, and thus is all matter spiritualized.

Mother Nature is no niggard; she gives everything forth with a lavish hand, but she never wastes a single atom; she uses over and over again every molecule of matter, as she builds up the different forms of life, for she is a marvelous chemist and in her grand laboratory she performs most marvelous works.

Spirit-life is a grade higher than earth-life; everything is in a finer form; they have homes and flowers and natural scenery, we are told, just as we have here; but everything is more beautiful, their flowers are richer and more delicate in color, and are more fragrant, and though everything is as tangible to them as our world is to us, yet it is all so etherealized, so spiritualized, it is raised to such a high rate of vibration that our blind eyes could not see it, our gross hands could not feel it, our slow physical senses could not perceive it, nor could our dull ears hear their music, for everything there is keyed to a so much higher note.

All life in the aggregate is spiritualizing all matter, but we each have an individual work to do. Spirit is the one same source from which all manifestations proceed—in its oneness it is that which we call God, but each one of us is an individualized entity, an expression of that Infinite Oneness and that which we call "I," the ego, that is the soul which we have built in all these centuries since we started out as separate entities, and the soul is the aggregation of our individual experiences. The soul is that which differentiates us from every other individual, and every other organization; so, while the spirit, the life principle, within each one of us is the same, the soul is entirely differentiated; each one of us has had different experiences, and hence there is infinite diversity.

Aspiration, desire, is the well-spring of power that raises us upward. An old philosopher said: "The spirit sleeps in the rock, dreams in the animal, and awakes in man." Longfellow said:

In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb, driven cattle,  
Be a hero in the strife!

We are like dumb, driven cattle, when we simply drift, without conscious, intelligent effort on our part, letting evolution do all the work of uplifting us, without any assistance from ourselves. But if we tuned ourselves to harmony with the Divine Law that is ever working for our upliftment, and consciously with intelligent effort, through aspiration reached out constantly after higher things, earnestly desiring (which is prayer)

more wisdom, power and light, how fast would we grow; what a mighty power we would be as individuals; what bright lights to point the way to others, and how humanity would stride forward on the pathway of progress; but we are only coming into the consciousness of our Godhood, and learning that all power is ours, if we but learn how to claim it.

We must learn how to go into the silence to find and realize our oneness with the Infinite, who is the source of all our strength, and when we can come into harmony with that well-spring, then can we draw that which will supply our every need. When we reach that place, no longer will we be the puppets of fortune, the foot-balls of fate, the play-thing of the elements; instead, we will say: "I am sole ruler over the heritage of self; I am the controlling element; I am no longer servant; I am master!"

Oh, if we would but try to launch out upon the Infinite ocean of Wisdom, to search the yet unpenetrated and unfathomed depths, to sound the measureless depths of Truth—but we enwrap ourselves about with the garments of fear, and shrink back within ourselves; we play with the pebbles on the shore; at best, we but stretch out timorous fingers and touch the waves that gently lave the beach; we are such timid creatures, fear rules our lives, and fear is the great bugaboo that has always retarded the world's progress. Let us ever remember that God is our Father, Mother, whose innate function is Love, that we cannot set foot on any part of the Universe where God is not; therefore, there can be nothing anywhere to fear but ignorance.

Arroyo Grande.

The Newest of the queer religious sects is the "Association of Christian Brethren," which, according to the New York Sun, is "sailing down the Mississippi in a modern imitation of the ark to tell people that the millennium is surely coming in 1941." Megiddo is the name of the boat, and nearly 100 persons, men, women and children, are aboard of her. The president of the sect is L. T. Nichols, of Minneapolis, and he launched his craft at the end of November. He holds himself mainly responsible for the support of his followers, who are planning to live on the Megiddo until the day of the millennium.—*Literary Digest*.

America is a term now universally applied to the United States, because it is the government of the West; to no other nation is the name of a whole continent, an entire hemisphere, applied. There is a prophecy in this usage; it presages the ultimate growth of the first nation of the West, until it involves the nations of Pan-America.—*Flaming Sword*.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 22, 1902.

## Where the Shoe Pinches.

In one of the minor cities in California the City Council has levied a license tax of \$5 a year on all physicians. As a result, the doctors are kicking, and threaten to apply to the courts for exemption. They are quite willing to have magnetic healers and Spiritualist mediums taxed and thrown into jail for non-payment of such unjust legislation—but are not willing to have the "city fathers" tax them! Then the shoe is on the other foot.

Albert Morton, author of "Psychic Studies," who was well known in San Francisco, passed to spirit-life from his home in Summerland, Cal., on Jan. 30. He was a thorough Spiritualist and an excellent man, well prepared for the progressive life he has entered upon in the Beyond.

**Writes in her Sleep.**—The Chicago papers have been giving a good deal of space to the achievements of Miss Eurette D. Metcalf, a literary prodigy, who, if the stories told about her be true, certainly eclipses previous records in a similar line. Miss Metcalf, it is stated, "composes and writes poems, novels and magazine articles in her sleep." The Chicago News declares that she turns out excellent copy in her dream state, and that it shows a marked departure from the beaten paths of literature.

**A Mass Meeting** has just been held at Winona, Minn. It continued for three days and was productive of much good both in enlightening the public and in unifying the Spiritualists.

## Unwarranted Conclusions.

Prof. Thomas Jay Hudson has written an article published in the *Era* for February, in which he claims to give the reasons for the rapid spread of Modern Spiritualism 40 years ago, and also for its decline during the past decade or two.

He says the rapid spread was consequent upon the general ignorance at that time of the laws concerning psychic phenomena, and the powers inherent in man. Since then he claims that the new psychology, power of thought, suggestion, telepathy, and the sub-consciousness inherent in man, have furnished evidence that communications from the spirits of those who have passed to the other life are but the emanation of the powers inherent in man. He argues thus:

It has been discovered that man is endowed with a dual mind, or two states of consciousness, and they have been distinguished by designating one as the objective mind, and the other as the subjective mind. The former is the mind of ordinary waking consciousness; and the latter is the intelligence which is normally quiescent but phenomenally manifests itself in trance conditions, when the mind of reason is in abeyance, as in mediumship, etc. Among the powers of this mind is telepathy, a faculty which is not shared by the objective mind. Hence the mistake of the early spiritists in supposing that they had eliminated telepathy as a casual agent when a medium spoke of facts of which the sitter was not consciously thinking.

Another distinguishing power of the subjective mind is its perfect memory. This was also a source of error with the early spiritists; for they naturally believed that if a sitter had forgotten a fact mentioned by an alleged spirit, it could not have been in his mind, and, therefore, the medium could not have obtained it telepathically.

The discovery of the law of Suggestion occasioned the fall of another stronghold of spiritism; for one of the strongest arguments urged by spiritists from the beginning was that embraced in the alleged evidences of personal identity afforded by the dramatic personation of spirits by mediums.

The specific character of phenomena necessary to affirmatively establish personal identity is by the communication of personal intelligence under conditions that preclude all possibility that the medium obtained a knowledge, from mundane sources, of the contents of the message. Not even the most ardent spiritists can reasonably find fault with these conditions, nor will any intelligent spiritist object to the inclusion of telepathy as one of the means by which it is possible for a medium to obtain such information.

Telepathy, it has been discovered, is a power belonging exclusively to the subjective mind, and it was found that what a sitter was consciously thinking of rarely coincided with the content of telepathic messages. Spiritists at length admitted the validity of this argument; but took refuge in such spirit messages as revealed a knowledge of facts which the sitter

had completely forgotten, but which could be subsequently verified. Then, when it was shown that the subjective mind forgets nothing, spiritists reluctantly admitted that "whatever has gone into the mind may come out of the mind" (Myers); and that consequently when a so called spirit communication reveals nothing save that which was once known to the sitter, its value as evidence of personal identity is literally less than nothing. Their opponents, however, are not content with this admission, and their reply is this:

"Certainly, 'whatever has gone into the mind may come out of the mind.' No matter how it got into the mind."

Incredible as it may seem at first glance, the italicized clause of the above is an accurate statement of the whole issue between spiritism and anti-spiritism, as the question stands to-day. The whole question of spiritism, therefore, is now reduced to this one issue:

Can telepathically-acquired knowledge be transmitted telepathically to a third person? To this my reply is that: If I can convey information to B by means of telepathy, B can convey the same information, by the same means, to C, conditions being the same. If not, why not?

Spiritism found the world in ignorance of the fundamental laws of psychic phenomena, and its growth was phenomenal. Its decline was with the advent of the New Psychology.

But Professor Hudson seems to forget that communications coming from the spirit world through mediums often contain intelligence of events which neither the medium nor the sitter have any knowledge whatever, either consciously or unconsciously, neither of the active mind or the subjective mind, and that it sometimes requires much time and patience to prove the truth of the matter communicated. This fact alone is fatal to his fine-spun theories, and completely knocks them all out as if by magic.

Instead of Spiritualism being on the decline, the facts are that it has leavened the thought of the entire world, killed off many antiquated theological doctrines and annihilated hoary-headed dogmas. It pervades the literature and tinctures the poetry of the world to-day, and no orator, whether he be minister or priest, orthodox or heterodox, can draw an audience worthy of the name unless his teachings are tinged with the philosophy of Spiritualism, though it may not be called by that name.

Prof. Hudson has before him a herculean task if his work is to explain away the philosophy and phenomena of Spiritualism. It may require many lives to accomplish even a moiety of that task.

**Mrs. Annie Besant**, the noted author and Theosophical teacher, is ill in Benares with Indian fever, and her expected visit to England next month will be impossible.

**Mr. W. J. Colville's** address in England is 99 Gower St., London.

## Defend the Mediums.

In Dr. and Mrs. Chesbro's statement of money contributed for the "Mediums' Defense Fund" in the case now pending in the courts of Los Angeles county, we learn that all the societies of Los Angeles except one have contributed and aided in every way possible.

Mr. and Mrs. Dye headed the list with \$5.00; Mrs. Hoskins gave \$2.00; Mr. Matchett 50c. Tulare has done well.

The Mediums' Protective Association headed the list for San Francisco with \$18; Mrs. Gillingham and Mrs. Sadie Eberhardt each gave \$5; Mrs. Sarah Seal gave \$1.00. Other towns are starting a subscription list.

We must all put our shoulders to the wheel, for our Cause is at stake, and everything contributed will help the fund. Receipts for all amounts will be given. Send to Dr. Geo. E. Chesbro, 444 1/2 So. Spring St., Los Angeles, Cal.

**A Righteous Judgment** has been made in the case of absent treatments. Judge Locke, of the United States Court, has quashed the indictments against Helen Wilmans Post, which charged her with fraud in professing to cure by absent treatments, and using the United States mails for conducting the business.

The Judge held that she believed in what she professed and acted in good faith toward those who had placed their confidence in her. She was therefore legally justified in claiming to heal by Mental Science.

The Judge also stated that: "It was not in the province of others, who denied that she possessed this power, to interfere between Helen Wilmans Post and her clients so long as she was acting in good faith and giving them what they desired and had paid for."

This decision was rendered in the highest court in America and ends the whole matter. It is a decision which will be quoted and relied upon in all the lower courts as a precedent. The new thought, with new ideas, new forms and new powers, cannot be throttled by old fogism and fossilized dogmatic ideas, no matter whether in medicine, philosophy, invention or religion.

**An Old Foggy Preacher** in Los Angeles by the name of R. A. Henck last Sunday denounced Spiritualism, Christian Science and all modern thought as of the devil and declared that "these and Hypnotism must be overcome"—asserted that "hosts in hell are now suffering tortures too terrible to describe." The fool-killer ought to go down that way and claim his victim.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.



## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**SECULAR VIEW OF THE BIBLE.** From Studies of the Hebrew, with the evidences as to Jesus, by Constantine Grethenbach, M. A. and T. A. O., author of the "Secret of Mankind," etc. 1 vol., post octavo, 342 pages. Price, \$2.00. New York: Peter Eckler, publisher, 35 Fulton St.

This is a very interesting volume and throws much light on the subject discussed.

Mr. Grethenbach is a learned savant who may justly claim entire familiarity with the writings of Moses in the original Hebrew.

It is stated in the "so-called Sacred Scriptures," that "Moses was learned in all the wisdom of the Egyptians," and that he taught this Egyptian wisdom to his countrymen, the Jews. It is equally certain that from this "sacred source" the various sectarian beliefs, conflicting creeds and religious dogmas of the present day have been derived.

**ASTROLOGY MADE EASY: SECRETS OF THE AGES REVEALED,** by Ernest S. Green. Frederick White, publisher, Minneapolis, Minn. Cloth, \$1.00; paper, 50c. For sale at this office.

This book marks a new era in astrological teachings, being a complete departure from all other manuals on the subject. The need of a practical, up-to-date, common-sense text-book on Astrology has long been felt, and the present work is designed to supply this demand, and the author has succeeded well in his purpose. The book is full of interesting instructions not to be found in any other work on the subject—such, for instance, as the methods for reading a horoscope when the hour of birth is not known, and for giving predictions on such. Also the diagram showing positions of constellations, as compared with the signs, and the information in regard to the relation of these, is very important to students.

The author sums up the chief objects of this work in his preface as follows: "First, to present Astrology in a simplified yet practical form; second, to correct many errors almost universally taught in other books; third, to supply many missing links that are omitted, and last, but not least, to give a complete daily and general guide for future predictions."

See advertisement on page 6, headed "Astrology Revealed."

**The Light of Reason**, edited by James Allen, Elm Croft, Bath, Eng., and published by the Savoy Publishing Co., Savoy Steps, Strand, London. This is a new Mental Science monthly which was started at the beginning of this year. Three shillings (75c) per annum. It contains 42 pages well filled with excellent articles on the new thought of this progressive age.

**EROS AND PSYCHE.** A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

The fashion of giving card parties either in the afternoon or evening, and at all seasons of the year, is in such favor at present that it has become necessary to be a good player if one would go out much in society. A great number of hints, for hostesses and guests, are given in this connection in the department of Social Observances in the April *Delineator*, with instructions for invitations, suitable prizes, etc., that will be appreciated by every one who aims at good form.

**The Medium** has started up again in Los Angeles. It is published weekly at 235 E. Fourth St. by E. M. Carlson, at \$1.00 a year.

## Memorial Service.

The First Spiritual Union of San Jose has adopted the custom of holding a yearly memorial service for those of its membership who entered within the veil. Sunday, March 16, was selected as the day this year. Loving hands decorated with smilax and lilies the platform and vacant chairs. The large chair which has been known as Mrs. Sleeper's since the hall was dedicated, was draped in smilax and crowned with lilies. The portraits of Mr. and Mrs. Sleeper were wreathed in green, as was also that of Mrs. E. M. Keyes, a member who has recently entered into rest.

A personal tribute was paid to each member who has gone home during the year. Mrs. A. R. Woodhams gave personal memories of Mrs. Sleeper, and Mrs. Annie L. Gillespie painted a beautiful word picture of the Beyond and gave sweet and tender messages from several whose vacant chairs were wreathed in ivy.

The exercises were: Congregational hymn, "Shall we Gather at the River?" invocation; solo, "The Perfect Life," Mrs. M. W. Putman; opening address, Wm. Vinter; hymn, "Wait and Mourn not," choir; tribute to the memory of A. J. Butterfield, by Mrs. S. A. Bicknell; tribute to E. A. Hubbard, Jos. Murray; congregational hymn, "We Shall Know as we are Known"; tribute to F. C. Wiesman, by Mrs. H. L. Biglow; tribute to Mrs. E. M. Keyes, by Mrs. Geo. Roberts; hymn, "Watching and Waiting for me," choir; in memory of Mrs. Eunice S. Sleeper, Mrs. A. R. Woodhams; in memory of "Our Promoted Membership," Mrs. E. B. Marcen; "A Picture of the Beyond" and spirit messages, by Mrs. Annie L. Gillespie; hymn, "Some Sweet Day"; benediction.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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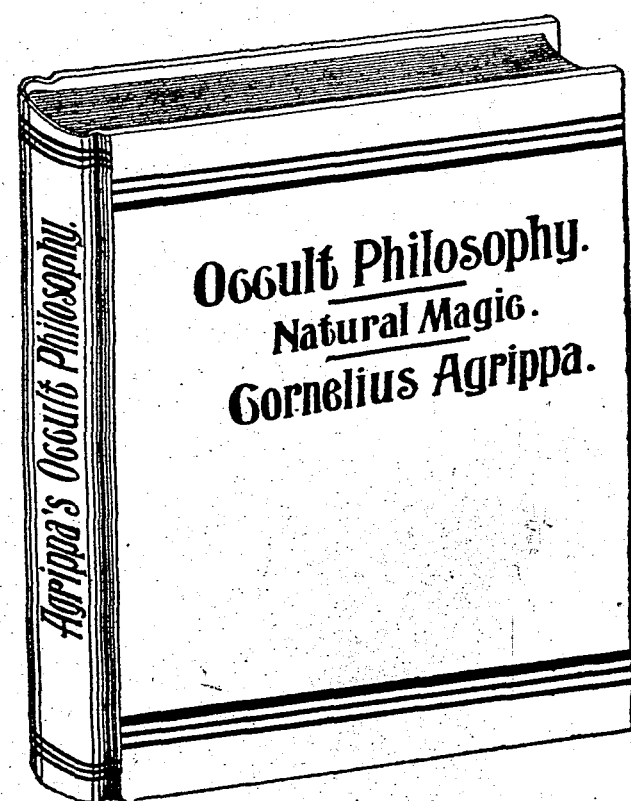
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## PHILOSOPHICAL JOURNAL

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## Local News Summary.

**Folsom 3044.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**California State Association.**—A special meeting of the Board of Directors was held at headquarters, 305 Larkin St., San Francisco, on March 15; a quorum being present: absent directors, Messrs. Small, Preston, Parker and Nichols. After the usual routine of business, a Certificate of Protection was granted to Mrs. E. R. H. Stoddard. Certificates of Ordination were granted to Miss Dora Dixon of Oakland, Dr. Sol Palinbaum of Oakland, and Mrs. Sadie Eberhardt of San Francisco.

A conference was held during the evening participated in by committees from four of the local societies for the purpose of deciding upon a temporary home for the societies and headquarters of the State Board. No action being taken by the conference, the State Board decided to leave the matter of selecting headquarters in the hands of the Executive Committee. W. T. JONES, Sec.

**The Phenomena** were well represented in San Francisco last Sunday. At 605 McAllister St., after Mrs. Seal's lecture, Mme. Young gave many psychometric readings and spirit messages.

At 3250 22nd St. Mrs. Eberhardt gave psychometric readings and intelligence from the spirit-world.

At 335 McAllister St. Mrs. C. J. Meyer read sealed letters and gave delineations psychometrically.

**Spiritual Science Meeting** in Sunset Hall, 1684 Seventh St., West Oakland. Mrs. Drake opened with an address, followed by K. C. Gordon of Sacramento, Dr. Gillman and others.

Next Sunday at 3 p.m. the subject will be: "After Death—What?" At 7:30 Mrs. Caroles will give tests and spiritual messages. Mrs. E. J. COLE.

**The Hermetic Brotherhood** held an open meeting on March 13 at 509 Van Ness Ave. After a song by Mrs. F. C. Germaine, meditation on "Is Man God's Necessity?" a recitation and remarks on "Thought" by several of the audience. After intermission, Dr. W. C. Bailey gave a lecture on the "Training of a Soul." WELD, Sec.

Mrs. Seal has removed to the Avondale, 1424 Market St., San Francisco.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

### 54th ANNIVERSARY.

**San Francisco.**—The 54th anniversary of Modern Spiritualism will be celebrated by the California Sunflower League, (auxiliary to the State Association) in Odd Fellows' Hall, Seventh and Market Sts., San Francisco, on Sunday, March 30, 1902—morning, afternoon and evening. The Spiritualists of California are invited to participate. J. SHAW GILLESPIE, President. MRS. JENNIE ROBINSON, Chairman Com. of Arrangements.

**The Progressive Society** of Spiritualists last Sunday evening at Occidental Hall, San Francisco, held its usual meeting. After the song service, the spirit guides of Mrs. R. S. Lillie answered questions from the audience, and Mrs. R. Cowell gave spirit messages, some of which were remarkable for the details given by the spirits for their recognition. Mrs. Cowell will be present again next Sunday evening and give more messages from the spirit-world after Mrs. Lillie's lecture. This announcement should fill the hall to overflowing, for Mrs. Cowell is a remarkable psychic.

**At Unity Hall, 856 1/2 Labella St., Oakland,** on Wednesday evening, March 12, Prof. Allen made an address on Spiritualism, Miss Dixon gave tests, and Dr. Sol Palinbaum, while entranced, gave an address on "Purity and the Higher Spiritual Laws." Mrs. Amanda Smith, Mrs. Gillingham and Mrs. Riesenweber gave spirit messages, and remarks were made by Dr. Barker and Thos. Ellis. Sec.

**Henry Harrison Brown's** lecture at Odd Fellows' Building last Sunday evening was upon "Saviors." He claimed that by the Law of Supply and Demand, whatever a man, or the race, needed, came unerringly in the spiritual as well as in the material expression of the one. Hence, Saviors were constantly coming; persons who stood for the manifestation of principle then in demand. When the race needed the magnetic healer and the clairvoyant, he came; when it needed Confucius, Socrates, Jesus, A. J. Davis, or Mrs. Eddy, they came; not because they wished, but because they must. Humanity's needs called them into expression. But the real Savior was the Truth they brought to light. The Savior is in reality only Love intelligently directed. Love, controlled by conscious thought, is found in the command of Jesus: "Love thy Neighbor as Thyself." Next Sunday evening his theme will be: "Man Above Law."

**Prof. Geo. F. Perkins,** Dimond, Cal., reports an improved condition of Mrs. Perkins and would be pleased to receive appointments to lecture and give tests.

**The Star of the Magi,** a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The *Star of the Magi* contains 32 large quarto pages and is filled with excellent occult matter.

**Dr. Ravlin** delivered a short lecture at Fraternal Hall, Oakland, on Sunday afternoon, March 16, and Mrs. Seip answered written questions. At 7:30, Mrs. Gillingham gave spirit messages, and Mr. Cole sang an inspirational poem of rare merit. Miss Dixon, being indisposed, did not appear. Dr. Ravlin will lecture next Sunday afternoon and Mrs. Seip will answer questions. Mrs. Gillingham and Miss Dixon will occupy the platform at 7:30. Sec.

**Oakland.**—Spiritualists' Temple Association, Woodman Hall, 521 12th St. At 2:30 p.m. the lecture by Chas. F. Van Luven on "The Reality of Thought," many local Spiritualists participating in the discussion of the subject. At 7:30 p.m. Mr. Charles J. Anderson delivered an address and gave psychical demonstrations. Messages were given by Mrs. C. Riesenweber.

**Mrs. A. E. Wadsworth** has been quite ill for some days, and threatened with pneumonia.

**Mrs. S. Cowell** will occupy the platform of the Spiritual Union Society at San Jose on March 30, at the anniversary celebration.

**Mr. J. R. Armstrong,** who has been detained at home for some weeks by la grippe, is now able to be out again.

**Mr. B. F. Smith** is again unable to fill his post at the Custom House this week by reason of indisposition.

## A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



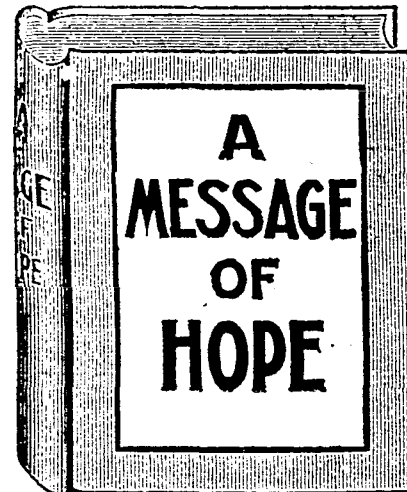
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kansas, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 912 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

## FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment, you should write them at once for it. It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about your condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for the opinion on your case and their grand book, entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battie Creek, Mich.



### Societies and Meetings

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

### Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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VOL. 39.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MARCH 29, 1902.

1429 Market-st.  
Between 10 & 11th-Sts.

No. 13.

## "DO THEY FORGET?"

Oh, no, my dear, they do not forget,  
Away on that beautiful shore, [yet,  
But the things of earth are in memory  
As fresh as in days of yore.  
The friends whom they loved they are  
loving still,  
And love is the work evermore [will,  
Engaged in by them of their own free  
Away on that beautiful shore!  
And the songs they sing are the same as  
then,  
And they sing them o'er and o'er;  
It is love to God and our fellow-men  
That's heard on that beautiful shore.  
But think you that love will call them  
away  
From dear ones they loved heretofore?  
Nay, rather the warmer their hearts  
burn to-day  
Toward those on the earthly shore!  
Oh, no! do not think the loved ones are  
lost,  
Nor severed from earth evermore;  
You may know for yourself, and thereby  
trust  
You'll meet on that beautiful shore.  
MRS. C. K. SMITH, San Diego, Cal.

## 54th ANNIVERSARY OF MODERN SPIRITUALISM, March 31, 1902.

The ever-recurring anniversary of the advent of Modern Spiritualism is a day of great interest to all Spiritualists, no matter where they dwell, or what language they speak. It is a day of remembrance—a day of gladness and joy, and they who realize the true meaning of this Anniversary are filled with light, and exult in freedom from all creeds, doctrines and dogmas of the dead past, and begin to realize the morning of the Twentieth Century light, life and power—the glory of the Ages.

The tiny "raps" first heard at Hydesville, N. Y., 54 years ago, now reverberate through the world—bringing joyful news to all, that those whom they had mourned as dead, yet live, and can communicate with their friends who linger on the physical plane. For this and many other reasons,

We Celebrate this Anniversary.

## TWO OF THE FOX SISTERS

Who first heard the "Rappings" at Hydesville, N. Y.

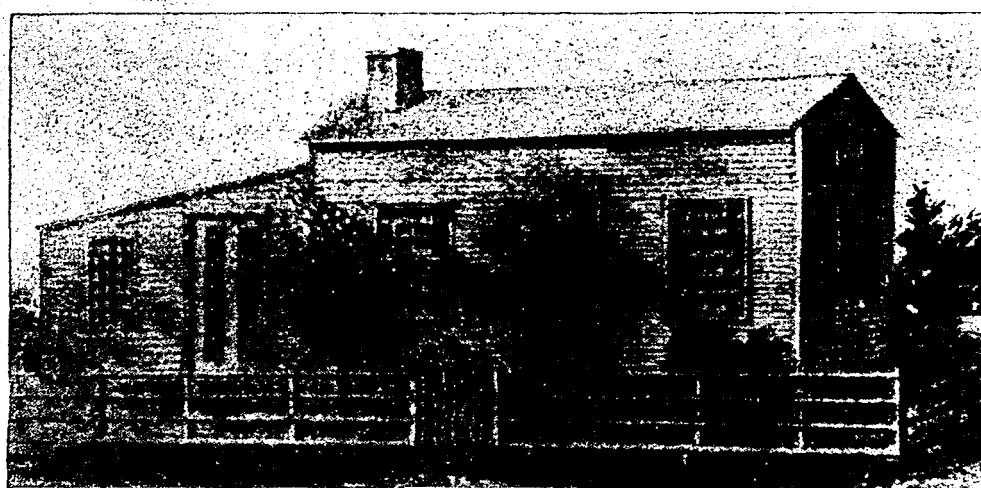


KATE FOX JENCKEN.



LEAH UNDERHILL FOX.

### THE BIRTH-PLACE OF MODERN SPIRITUALISM.



The Fox Cottage at Hydesville, New York,  
where the "Raps" or Knockings were first heard.

## BORDERLAND

### Seen in a Mirror.

Monsieur X, Justice of the Peace in the town of Wielkie Luki, in Northern Russia, related to Monsieur Witold Chopicki, of Warsaw (Rue Wilcza, No. 30) the following occurrence:

A few years ago I was living in Ukraine, in the town of Romny. Having resigned the post I had been filling, I was enjoying a time of rest in my house, which stood in a large garden, and at the same time awaiting from the Government a fresh appointment. My family consisted of four persons—my wife, two sons, and a daughter. My eldest son was studying at the Ecclesiastical Academy at Kieff; the younger was at home preparing to enter college (Glymnase). My daughter, aged 10, was going to school.

On returning home one day, she ran in bringing the news that a fortune-teller had settled in the neighborhood and that she was surprising all who consulted her. The little girl, with the curiosity natural to her age, begged me earnestly to take her some day when she had not many lessons to do, to see this divineress. The day arrived, and we drove, in fine weather, to the dwelling of the modern pythoness. Her modest home was in a kind of villa. We stopped on seeing a little old lady approaching us. She was followed by an enormous dog.

"Does the fortune teller live

here, madame?" I asked. "Yes, sir!" We were taken into a small vestibule and thence into a large room. Our guide opened a door and called someone: "Madame Marie, we have visitors"; and there entered a woman of 35 or 40, wearing the dress of the women of the towns in Ukraine.

"What do you wish me to foretell?" asked she, lighting two little bits of candle, and covering the window with a thick curtain so that the room was quite dark. The candles were reflected in a little mirror on the wall. She placed another mirror in such a manner that the candles were between them. "This is how it is done. I look in this third mirror which I hold near to me, and I communicate to those present what I see in it." I glanced at the small mirror, my daughter doing the same, but we saw nothing but the light of the candles.

"First of all, madame," I said, "be so good as to give me a few particulars as to your past life, at least those relating to the period when you were first conscious of the power of divining. How did it come about?"

"Once when I was a little girl," she replied, "the idea came into my head that I might be able to foretell things. I had heard that for this purpose a mirror was used. So I seated myself before the lighted candles, as now. I took the mirror and began to look. I saw in it my future husband and the whole of my destiny. Well, since then, whenever I have nothing to do, I light the candles, take the mirror in my hand, and wait for what it has to show me. I see every event. For instance, suppose someone I know is going to be ill. If he is to recover, we find that we continue to see him, in the sequel, at work, at rest, going about. If he is to die, then the mirror shows us the funeral—the priests, the torches, the coffin, the cemetery. If I ask mentally whether these events will take place in a few days, a week, or a month, I am at once shown a date marked in dots (points). Sometimes an annoying incident happens in the neighborhood, such as a robbery. I am aware of it immediately, and I give information as to where the lost goods are to be sought. They are recovered, and the owner is very grateful to me.

"Occasionally the fear that I am committing a great sin comes over me. I one day confided this fear to a priest, my confessor. 'Pray to God,' said he; 'He will forgive you, though I can see nothing wrong in coming to the help of one's fellow-creatures.' Thus I gradually grew accustomed to



foretelling. At first I was only successful in the evening or at night, but now I am equally so at high noon. I no sooner look in the mirror than I see the whole life of man pass before me."

"I see," she resumed, after a few moments' silence. "that you are a rich man, and an official. You . . . but no, you have no appointment now. That is the past. I see you in uniform; how richly braided it is! You have a gold chain around your neck from which hangs a medallion inscribed 'Justice of the Peace.' But all that is over. You have had no appointment for three years."

"And for how many years did I fill the office of Justice of the Peace?" asked I. The medium seemed to be thinking. "I see now—I see, you filled that office for 12 years!" And she proceeded to relate the history of my past life, omitting not a single important fact. It was all surprisingly exact. She went on: "You have three children—this little girl and two sons. The eldest is far from here—a long, long way off, in a town situated near a large river. I know the town, it is Kieff! Here is your son!" she exclaimed, still looking in the mirror; "what a nice-looking young man; about 23. His hair is short, and he is dressed in black. He is standing at a table, before some old men, who look very grave and serious. They are covered with medals. There is a Bishop among them—a Metropolitan (archbishop). But where can it be? Ah, now he is going away. How pleased he is! It has all disappeared!"

"Now I see your younger son! How like he is to you! He has on a blouse with a belt. He is also standing at a table. It is an examination. Yes, I see the professors sitting in a circle. How pale he is, and his lips are trembling as if he were in a fever. Now I see your house—your wife and your little girl. Why, you will soon have a new home! I see you once more in uniform and wearing a medallion. You will sell the house you are now occupying, and you will go to live in a cold country."

If I add to this account that, on that very day and at that very hour, my eldest son, now a theological student, was undergoing an examination in the second course before the Metropolitan and the Rector, for admission into the Academy of the Orthodox Greek Church in St. Petersburg; that at that very time my younger son was being examined; and that I was unexpectedly appointed, on June 9, 1892, the date foretold, to be Justice of the Peace of the town of Wielkie Luki, in the extreme north of Russia, where I am still living, ever sighing after my dear country, Ukraine; all this is evidence enough, it seems to me, of the authenticity of this gift—as yet inexplicable to us—this divine gift lodged in the puny personality of a humble woman of the people.—*Light, London, England.*

### Spirituality vs. Materiality.

WM. J. COWEN.

This is a subject which is of much interest to the student of occult philosophy, dealing, as it does, with the still disputed question as to the existence of spirits. There is the realm of material substances with which we are familiar. We come in contact with the ma-

terial daily, but the immaterial is less familiar to us.

There are a great many branches of study which treat of the material substances of nature, and but a very few which treat of the immaterial, or spiritual. We seem lost when we attempt the study of the occult forces of the universe.

We seem to be wandering in a labyrinth of strange phenomena; we encounter experiences for which we can find no explanation. Such occurrences are attracting much attention of late by their frequency—so much, in fact, as to draw the attention of scientists and learned men in that direction. Several societies have been established for the study of occult force for psychical research, for the study of Spiritualism and its kindred theme, Theosophy. The world is awakening to the fact that there are some phases of thought which have not been investigated.

The philosophy and phenomena of Spiritualism opens up a new field of research, a new trend of thought. Spirituality is gaining the ascendancy over materiality, whose theories are being exploded by the truths of this new occult religion. That which was once unexplainable is now made clear to the mind of the psychologist. The phenomena of Spiritualism are real facts to those who have been witnesses to the demonstrations of the power of the spirit-world.

Being by nature somewhat inquisitive, the human race has, from a very early age, been prone to pry into the secrets of psychology. The astrologers of the ancient civilizations acted an important part in the destinies of human lives. The influence of the stars were supposed to exert some particular function in the destiny of some hero, or other remarkable characters of ancient times. The priests of Buddha were noted psychologists. They established schools for the study of the occult sciences. The novitiates of the followers of Buddha denied the flesh that they might the more readily obtain the perfection of the spirit. The spiritual part of their nature was to them of more importance than the mere physical attributes; therefore, by allowing the physical or material needs of the body to be in abeyance, they were enabled to cultivate the spiritual nature of themselves, and thus lived in close communion with the spirit-world.

Apollonius of Tyana spent a portion of his life amongst the Buddhist priesthood, and imbibed some of their doctrines, which he brought back with him to Greece and Rome, and endeavored to inculcate the same into a system of religious ethics. So noted has this teacher become in his day, that there are some who claim that Apollonius of Tyana was none other than the Christ of Catholic historians.

Hierocles, a heathen statesman and an opponent of Christianity, in the third century wrote a book on the life and doctrines of Apollonius with a view to prove their superiority to the doctrines of Christ, and in a later age, Blount, the noted English free thinker, and Voltaire of France, have taken up the work of Hierocles and have endeavored to prove to the world that Apollonius of Tyana was the Christ. Apollonius of Tyana beyond doubt was the greatest psychologist of that age and understood to a certain extent the occult forces of the universe.

In Greece the knowledge of the occult was confined to the oracles of the Gods. There were many of these oracles in various temples throughout Greece, but the most famous and the most frequently consulted oracle was that of the Delphian temple. This oracle was a virgin, removed from all contact with physical contamination, and was controlled by the spirits, as are our mediums at the present day.

This oracle attained a great reputation throughout the civilized world and her presence was sought by all men. She was never visible to the sight of the vulgar herd, but became entranced behind the veil of the temple. So much for ancient Spiritualism.

Spartansburg, Pa.

### The Definite Aim.

J. P. COOKE.

It is earnestly desired that our brothers and sisters in the cause of the New Religion may pursue their labors with a clear aim, a definite purpose. Without this they cannot expect to hit the mark.

Where there is so much to do and so few to do it, so much to bear and to forbear, we need to make our aims clear and distinct to ourselves.

It is natural that many young persons, who are in sympathy with our Cause, and desirous of doing their part, should not have thought themselves clear as to what the aim and scope of their own work should be.

The world is overcrowded with purposeless people, and they may hinder instead of help the cause they espouse. Realize the importance of this work. Anything which lessens in young people the feeling that they have to accomplish something for this cause, is hurtful to the last degree.

Be not only good, but be good for something.

In our prosperous times we are all apt to demand of the "varied nothings of the hour, their stupefying power," and to forget to clarify our aim. Let us define the sphere in which we will seek to develop or to accomplish something. Then we shall not entirely waste our ammunition.

Many appear to be waiting, floating with the current instead of rowing up the stream; if need be, against the tide, toward the hills where lie the treasures of life. They drift—they are carried by other wills from lack of a true aim.

Let us seek to be ever ready to give a reason, a valid and substantial reason, for the faith and the purpose that is in us. Even though the aim may seem afar off, still pursue it. Live under a purpose, rather than under impulse from without. Lay aside enjoyment and get to aspire to worthy attainment.

Let not life be a drifting match in light airs; remember that the character of the life's purpose will often determine the purport of the life whether for good or ill. There is no sadder tragedy than a wasted life.

The Providence which, though unseen, endows and leads us, apportioning the great honors of life; but Providence has nothing good or high in store for one who does not resolutely aim at something high and good.

A purpose is the eternal condition of success. Nothing will take its place. Talent will not;

nothing is more common than unsuccessful men of talent. Genius will not; unrewarded genius is a proverb. The "mute, inglorious Milton" is not merely a poetic creation. The chance of events, the push of circumstances will not, nor the natural unfolding of faculties will not. Education will not, for the country is full of unsuccessful educated men. Indeed, it is a problem of society what to do with the young men it is turning out of its colleges and professional schools. There is no road to success but through a clear, strong purpose. Purpose underlies character, culture, position—attainment of every sort." The poet says that "Some men are born great, some achieve greatness and some have greatness thrust upon them." But the vast majority of those who attain greatness, achieve it through energy of purpose.

Look with dread and horror upon the wasted life of the soul that is bound to sensuousness. The heart that has been decaying for years halts at last. The much-abused temple of his body grows livid and cold. The end of all he has delighted in is at hand. His mind in fitful visions quits the racked and aching frame, and goes wandering back into that sunny world which to him has been so luxurious and which he shall see no more. Or it starts upward to those great realities of Life and Light and Mind, which he has treated as dreams and fictions. Few friends are there to close those dying eyelids. His true friends he has neglected; he has cast them from him. The associates of his gay hours do not like these death-bed scenes.

Not alone should we think of the actual results of such a life, but what is lost by it—the true enjoyment of life, the best use of its hours, and the transcendent vision and blessed consciousness which look beyond and overcome the world and all its evils. It is the fallacy of such a life that it makes this world all and eclipses every higher good. Is there a more fatal fallacy than that which deludes us to satisfy our souls and employ our faculties with that which perishes in the use?

It was that beautiful and inspired soul, Thomas Starr King, who saw and said that the senses simply stare at Nature. The intellect, by means of the senses, discerns regularity and law; artistic taste enjoys the bloom and beauty which possibly slip unnoticed from the eye of science; but it is the faculty of spiritual insight which penetrates to the inmost meaning the message involved in the facts and processes of the material creation.

The world was not whittled into shape, or built as an external thing by any methods of carpentry. God could not create anything other than vitally, himself the inner life of everything that He has made; so that it should be magnetized with his attributes, and exhale them to our faculties in proportion as they are fine enough to catch the effluence. Are we in tune with the Infinite? If so, what mines of joy and knowledge open up in every direction.

Nature is hieroglyphic. Each prominent fact in it is like a type. Its final use is to set up one letter of the Infinite Alphabet, and help us, by its connections, to read some statement or statute applicable to the conscious world.

Mrs. Browning tells us truly



that-----"Not a natural flower can grow on earth without a flower upon the spiritual side—substantial, archetypal, all aglow with blossoming causes." And the ultimate service of a flower, a grain field, a forest, or a mountain, is to authenticate some law of the social or moral world, by showing that the whole creation, material and rational, is built on one plan; that all reverence, all virtue, all charity, is conformity with God's truth of things—the acceptance by men of the principle that sustains the order and determines the beauty of the physical world.

The universe was created so as to serve the prophet teacher's purposes. All the dark facts in it dissolve into ink to write the folly and doom of evil; all the winning and cheering facts in it melt into glowing light to commend and to eulogize what is good.

All that we see and know of spiritual truth breathes with inward meaning. Then let us aim high and be sure of our aim.

"To win the secret of a weed's plain heart, reveals the clue to spiritual things."

### Was He Homeless?

MRS. C. K. SMITH.

"Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head."

This Scripture is often quoted by persons who glory in their poverty; who love to sing: "No foot of land do I possess, no cottage in this wilderness;" believing they are in that respect like Jesus. But may it not mean that the whole world was his home; that he was so emancipated from self that he claimed for himself personally no abiding place? His spirit of universal brotherhood embracing all homes, and love of others overwhelming all desire for his own individual self, substituting universal love for personal love. The true religion of universal love knows no self. Becoming citizens of the grand universe "robs us of a country and a home."

Jesus had many personal friends who always felt honored by his presence under their roof and no doubt had no lack of the objective accessories of a home. All external necessities comprising home in a worldly and material sense were at his command. But this was not what he sought. His own personal interest was swallowed up in his zeal for the welfare of others. He came not to do his own will, but the will of Him that sent him. In what a heart-breaking tone he exclaimed: "Oh, Jerusalem! how often would I have gathered you as a hen gathers her brood under her wings, and ye would not!" A table may be spread with palatable food, but the persons to be benefited must be partakers of the same. Not even Jesus Christ could eat food to nourish another. He could provide all that was needful and cry: "Come unto me all ye who hunger and thirst," but he did not compel them to eat, drink and be filled. It was spiritual food that he had to give, as well as multiplying the loaves and fishes. It was the water of life that he offered, as well as wine for the wedding feast. And down to the present day are the words still potent: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." MRS. C. K. SMITH. San Diego, Cal.

### ELECTRICITY.

Vibration of Etheric Substance,  
Light flashing thro' limitless space,  
A girdle of *Something*, enfolding  
And binding together the race;  
And words without wires transmitted,  
"Ariel"-winged, spirit-sandaled and shod;

Some call it Electricity,  
And others call it God.

DR. GEO. W. CAREY.

### Honesty vs. Righteousness.

ARTHUR F. MILTON.

"As a man thinketh, so is he," may find its synonym in the proposition that, as a man *feels*, so he thinks.

It is undoubtedly a fact that most of our thinking is governed by our sense of feeling, whether an effect of pain or pleasure, passion or virtue, or largely as the flesh dictates.

Of course, the mind is the man, and controls the flesh as a principle; but the mind in its ignorance or innocence often errs, sensitizing the flesh or constantly adding tissue for effects that manifest as feeling, which, in turn, suggests like thoughts.

Early study, therefore—moderated, however, in comparison to the health or strength of the child—sensitizes the tissue for continued desire of study with compatible effects on the mentality. Early moral training leaves the same impress. Good examples like suggestions.

But youth is susceptible to thought-vibrations of every kind, and subordinates the flesh to that which it imbibes from environment, with compatible tissue-effects—whether for good or evil—and sensations that suggest thoughts of its kind. Feeling, then, controls the mind, and we judge the individual accordingly.

Habits have like effects on the tissue and consequently on the brain, with thoughts comporting with the sense of feeling. But habits are not necessarily demoralizing, except when they degenerate in ruling passions and inspire to debasing acts or indulgences. Under control and with moderation they often stimulate to thought, having a moral foundation; but self-knowledge must become the judge under these circumstances.

We may analyze the general worth of an intelligent being by the trend of his thoughts—his running expressions. But few will tell all. The rest is for themselves to record. What a man feels or thinks in his quietude is the toll-tale of his true nature. He needs no psychometrist to reveal that to him. He can become his own character reader, without denial or protest, unless he assumes to put himself down a prevaricator.

As his feelings will then suggest his running thoughts, he may conclude that a "man is as he thinketh."

But for all that, the proposition need not be an absolute one with him. He may have thoughts, which he never intends to carry out, because he knows them to be wrong or immoral.

Here, then, comes the soul into requisition—the divinity in man, which rises superior to both the mind and body under circumstances.

But do all listen to the soul's admonitions? If they did, there never would have been a so-called sin in the world.

Men had souls from the beginning—whenever that was—and all souls are born equal. History proves the latter by the few who

listened to their interior consciousness and became exemplars of morality and revelators of truth. If some can do this, all can. Nature would not have been so unjust as to give all hope and only a few salvation.

But all have the same sensations, with reasoning qualities attached that are not without judgment as to right or wrong. Experience, if nothing else, must teach the most ignorant in the end. Thus all can learn.

Religion is a means to an end. It teaches morality to those who cannot judge for themselves—who would permit their feelings to govern them, if their minds were not instilled with a counteracting influence to fear the effects. This fear puts a veto on their passions until outgrown. At least, that is the intention of religion. But consistent converts will not regret their efforts. Belief in that respect is better than no moral training or a disregard for anything that admonishes against intemperance and deceit.

But fear or belief does not reach all, nor those who live by deceiving others in their avocation.

This has become the bane of civilization. So much so that many regard it as a talent or a gift—a business qualification—and are unconsciously sensitizing their flesh for an effect that must teach, for like thoughts when age comes creeping on, or they find themselves unexpectedly passed over into spirit.

Deception personified or deceit individualized is not an enviable condition of mind for a soul divine to find itself in—for the spirit body is the sensorium and harbors our sense of feeling, when detached from the mortal coil.

Deceiving spirits are the effects of such mortality. Irritable, capacious, quarrelsome, fault-finding and unhappy dotage the effect of its survival.

The soul must be freed from such conditions to become happy, or the controlling agency in the man, whether mortal or spirit.

When all is sense, the soul is dormant, whether we think or act sensually—that is, in accordance with our feelings, founded by either intemperance, prejudice or deceit. Temperance and charity for all mankind, frees the soul from the first two—justice, universally considered, from the latter condition.

Honesty may be a good enough policy to keep out of prison; but righteousness should accompany it as a principle to keep out of darkness.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 29, 1902.

**Celebrations** are announced all over the country, and many of them will occur to-morrow, Sunday, March 30, Boston, Cleveland, Buffalo, Chicago, Washington and San Francisco taking the lead.

**Mrs. H. T. Brigham**, the able New York speaker, goes to Australia about June 1, and will remain there for some months. She will visit New Zealand also, and give lectures for the Spiritualist societies.

**Mrs. Barrett**, wife of the editor of the *Banner of Light*, is improving in health, we are glad to announce, and there is a prospect for her complete restoration within a year.

**Compulsory Vaccination** in New York received a death-blow at the first reading of its proposed law before the committee—thanks to the efforts of Dr. Levenson and the Knickerbocker Press of Albany, New York.

**The Theosophists** have more trouble. The Tingley faction, with its home at Point Loma, Cal., has been rent with dissensions until its societies have decreased from 140 to 40, and its membership from 5,000 to 500. Dr. Jerome A. Anderson, the most able and popular member of the San Francisco branch, and its president, has resigned, and will make a statement to the society at large, in explanation of his course, which will not be very complimentary to Mrs. Tingley and her colony at Point Loma.

**In Cleveland, O.**, all the Spiritualist societies unite to hold anniversary exercises to-morrow,

**Flammarion**, the French astronomer, was reported by the New York Journal and other papers to have given up Spiritualism. The editor of the *Banner of Light* wrote to him to inquire if there was any truth in the statement. His answer was as follows:

None whatever. I am yet deeply interested in Spiritualism, and am assured of its truth.

## Forsaking Old Dogmas.

One trend of modern religious thought is clearly illustrated by a book published by Rev. Charles W. Pearson, a well-known divine of Chicago. Mr. Pearson eliminates the supernatural from his scheme of Christianity. He views Christ merely as a good man who ranks in history with Moses, Socrates, Confucius and Mohammed. He denies the doctrine of the Trinity, and says that the miracles of which the evangelists wrote are tawdry and melodramatic marvels, which, though intended to exalt, really degrade Christ.

Mr. Pearson has long been a professor in the Northwestern University of Chicago, a Methodist institution. His book is entitled "The Carpenter Prophet," and was published on March 22, in Chicago. It can be obtained at this office.

Professor Pearson attacks the doctrine of the immaculate conception, the miraculous demonstrations and the resurrection of the body. He says:

Christianity is yet in its early morning. The shadows of paganism still linger about it and obscure its brightness; the clouds of mythology still invest it in gaudy, unsubstantial splendor. But the shadows will fly and the scarlet tinge will go, and the white and holy lights of truth fill the noon-day sky.

In the chapter on "Jesus as a Man" he says:

The evangelists did not do Jesus justice. They embellished his actual life with mythical incidents which they supposed were suited to his character and were even necessary to the establishment of his right to be the Messiah.

They intended to exalt, but they actually degraded him. Stories of turning water into wine, of the miraculous multiplication of loaves and fishes, of walking upon the sea, are tawdry and melodramatic marvels. They chill and alienate us and greatly mar the simple beauty of the delineation of the soul of Jesus.

The doctrine of the Trinity is arraigned as follows:

It is purely for show. It rouses no enthusiasm; it makes no converts. It is an incubus upon the human Christ whom the world loves as the noblest son of our common father.

We are not, as some few persons seem to think, looking upon the sunset of faith, but are witnessing the sunrise of an immeasurably more glorious day, in which the spirit of Christ will be carried into the everyday life, into all the industries, all the business and all the governments of the world.

**Mme. Montague** wrote us a letter from London, on March 7, 1902, from which we make the following extract, knowing that it will be interesting to her many friends:

I have heard from you to-day through our mutual friend and brother, W. J. Colville, who has come to revive and instruct us here with his glorious inspiration, which seems more fertile than ever. Last night we gave him a grand ovation in the hall of the London Spiritualist Alliance, and this evening we had the pleasure of listening to him in our own parlors, as the London Psychic Society has been fortunate enough to secure him for a series of lectures, of which to-night was the first.

Later in the Spring the Society may engage the Steinway Hall again (which was given up for the Winter) and then we will be able to accommodate a greater number of eager searchers after truth, who are anxious to hear Mr. Colville. It is a veritable sunshine to see some one just fresh from the Golden West, as we have had five months of steady black fogs here with but few interruptions.

## Permeated all Thought.

To illustrate the fact that Spiritual Philosophy is permeating all thought and taking hold of the people as a whole, the Rev. Minot J. Savage, pastor of the Church of the Messiah, New York, makes this statement:

I think that if you were to throw a stone at random in any part of this city, you would be almost certain to strike a house in which at least some form of psychical phenomenon has been observed. Perhaps there is only one member of the family who has made these observations, and he may be keeping his thoughts on the subject secret from the other members of his family.

**Fred Bell**, the notorious anti-Spiritualist, and anti everything else, tried to break up the First Spiritualist Church in St. Louis, Mo. He was confronted with the evidence of his many misdoings and departed in dismay. May it ever be thus.

**Human Immortality**; is it a fact or fable? is a subject being discussed in the San Francisco Bulletin. Next week we shall reproduce the argument of Dr. O. O. Burgess on the subject. The Doctor is a thinker and a progressive, practical man.

**Married** in New York City, Feb. 27, Mr Chas. J. Sindelar to Miss Pearl Evelynne, grand-daughter of Mrs. B. F. Small of San Francisco, Cal. Miss Evelynne was an actress of more than ordinary ability, and was, in fact, a rising star in her profession, and it will surprise many of her friends to know that she had exchanged her bright prospects for matrimonial blessedness. Of course, we all hope that her future may be bright and prosperous, and wish for the happy pair all possible felicity. Her mother, who was well known in San Francisco, we regret to say has been in the hospital for nearly three months, and is very ill.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**HAVE YOU A STRONG WILL?** or How to Develop and Strengthen Will-Power, Memory, or any other Faculty or Attribute of the Mind, by the easy process of Self-Hypnotism; by Charles Godfrey Lealand, author of "Gypsy Sorcery and Fortune-Telling," "The Breitmänn Ballads," etc. London, England: Philip Welby, 6 Henrietta St., Covent Garden, W. C.

Too much cannot be said in favor of this book just issued. It can be praised without stint for its thought, manner of expression, clearness of insight, and the practical way in which the theme is handled.

The author has sounded the depth of Will as few others have done. His directions are simple and direct. He makes plain to the common understanding the methods and benefits of a cultivated will and its power, when by a process of Self-Hypnotism (which is the process called by Mental Scientists, Affirmation) one has attained to Self-Control. He teaches how to cure by Auto-Suggestion, and his thought includes all that is found in Christian Science, but here it is told in a rational manner.

His chapter on "Forethought" is well worth the price of the book. We placed the book for examination in the hands of a practical Hypnotist of large experience, and he says: "The book is one of the very best I have ever seen, and you can push it without fear, for it will bear any praise you can give it."

It is well bound and printed on good paper, and can be obtained at this office for \$2.00.

**INDIA'S MESSAGE TO AMERICA**, by Virchand R. Grandhi, Bombay, India. Second edition just issued from the press of the Austin Pub. Co., Toronto, Canada. Price, 35c. For sale at this office.

This pamphlet contains three lectures of the prominent Hindoo entitled, "India's Message to America," "Impressions of America," and "Some Mistakes Corrected."

The author is a young lawyer educated in India, and an orator and writer of no ordinary ability. He is a member of the sect called the Jains, which is a spiritual and ethical sect protesting against the dominant Brahmins and Brahminism which is the prevailing religion of that country.

This sect takes a vow not to disturb life either in humanity or animals, and is practically a soul-developing fraternity. Its message to America is one of peace and good-will. In his exact words we give the message as follows:

"I, as a Hindoo, as a Janist, in the name of my countrymen and of my country, would offer you as the medium of the most perfect exchange between us, henceforth and forever, the indestructible, the unchangeable, the universal currency of good-will and peace, and this, my brothers and sisters, is a currency that is not interchangeable with silver and gold; it is the currency of the heart, of the good life, of the highest estate on the earth, and it is the currency of heaven. The civilization whose



highest badge is the perishable symbol of corruption and greed, silver and gold, is not to be compared to that civilization whose highest symbol is the image of peace, and whose highest expression is good-will towards man and all living beings."

**Transition.**—Mrs. D. D. Belden, widow of Judge D. D. Belden (who was for many years an able correspondent of the PHILOSOPHICAL JOURNAL), passed to spirit-life at Denver, Colo., and the funeral (largely attended) was held on March 16. Mrs. Belden was a philanthropist and founded many charities.

**The Suggester and Thinker**, edited by Dr. Sheerin, at Columbus, O., has been discontinued. It was a good periodical and should have found a permanent place among the New Thought literature.

**"Romance of the Red Star"** is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

**EROS AND PSYCHE.** A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

### Los Angeles Items.

Mr. S. D. Dye has had another attack of his old enemy, rheumatism, but by the careful nursing of his estimable wife we hope that he will soon recover.

Prof. J. S. Loveland has passed another mile-stone in life's journey, being now 84 years of age. His many friends in Los Angeles met at the residence of Mrs. Karchers on March 21 to celebrate his birthday. Mr. Will C. Hodge of Chicago was among the number. Those present of his friends did not know he was in the city, and it was therefore a surprise to them. Prof. Loveland is well preserved, and seems not to show the many ravages of time. He received the congratulations of all present on his strength, both physical and mental.

**The Star of the Magi**, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The *Star of the Magi* contains 32 large quarto pages and is filled with excellent occult matter.

**Mrs. Scott-Briggs**, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

## Temple of the Rosy Cross,

By F. B. DOWD,

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### Letter from Dr. Peebles.

I am still in Melbourne, and lecturing every Sunday, and am now on my third month. The audiences range from 700 to 1,000, when the weather permits. When I was lecturing in Sydney, I spoke three times on each Sunday, and three or four times during the week to the Psychic Society, Spiritual Alliance, to the metaphysicians, and in Rev. Mr. Walters' Australian Church.

I lecture here next Sunday morning in the Unitarian Church, and in the evening for the Spiritualists. I have also spoken to the Friends' Church. Sad to say, there is more theological liberalism in Australia than in many portions of America. On March 23, now close at hand, I shall be an octogenarian, and was never doing so much literary and public work as at the present time. Growing old is a very unwise habit.

Mrs. Surrene of Sydney, while giving spirit manifestations here in Melbourne, was caught in the very act of personating spirits. I forward you the exposition of her fraud. The Sydney people now inform me that she has gone to America with her husband. She may there assume another name and go on with her fraudulent business. I do not say that she is not a medium, for she may be, and some spiritists think that she is really gifted with mediumistic powers.

Here is one of the saddest things in this great growing field of Spiritualism. Men and women who really have some spiritual gifts will sometimes deceive when not able to get such manifestations as they desire to gratify the public. To a large degree, Spiritualists themselves are to blame for these things. When a genuine, honest conscientious medium is in the sphere of spirit ministry, it is above all price that such should have the very best surroundings and should be well sustained.

I have here met the most astounding medium in some respects that I have ever seen. Night after night we have the proof of matter passing through matter. Into the seance-rooms are brought fresh, dripping bunches of sea-weed from the ocean, dropped upon the table, birds and bird-nests with eggs in them, ancient manuscripts two and three thousand years old, coins of Caesar's and Alexander's time, Mohammedan scripts, and many other things too numerous to mention are brought. This medium has been giving seances for nearly a year to Mr. Stanford, who is a brother of Leland Stanford of the University. He, like his brother, is a very wealthy man and a firm Spiritualist. This medium is examined every night by Mr. Stanford before he comes into the seance-room, and Mr. Stanford only invites the attendants. This precludes every possible chance for deception. Some of these marvels appear in the light, some in subdued light, and some in darkness.

My address is: J. M. Peebles, care of W. H. Terry, Austral Building, Collins St., Melbourne, Australia.

Feb. 21, 1902.

### Healing Treatments

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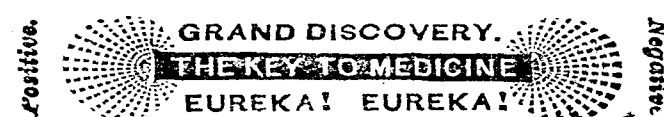
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On the stormy waves of that wind-tossed sea.  
Nor higher yet, where the tasseled pines  
Sing holy songs in rhythmic rhymes,  
Nor above the swaying pine tree's top  
With the eagle's eyrie on the rock;

Nor where fleecy clouds sail through the air,  
It is not there—it is not there;

Nor even on the mountain high,  
Whose cloud-capped turrets pierce the sky;  
But away and beyond the deep blue of the skies,

Where no clouds of strife can ever arise,  
In the kingdom of God so bright and fair,  
The beautiful home of my soul is there;

In that land of love and peace and light,  
Where is known no sorrow and comes no night,  
We'll meet again, to forever be  
In our Father's mansions—you and me.

For where we are is not our home,  
Not always 'mid earth's scenes we'll roam,  
Then build, oh, build, for eternity's shore,  
Beyond the sound of the ocean's roar;

Beyond the surf-beat of mortal woe,  
Where stormy winds of sorrow blow,  
Beyond the cares and tears of earth,  
In the sunny land of the soul's new birth,

Oh, build ye a mansion, tall and fair,  
In the spirit-land just over there,  
In the home of the soul, where radiant beams  
Of light fall athwart the sparkling streams

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Over golden sands, in the sunlight's glow;  
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The Editor is not responsible for the opinions of correspondents.

Dr. Geo. W. Carey writes us that he expects to return to Oakland about April 5. He has added a verse on Electricity to his poem, "The New Name," and a new edition has been printed. The leaflet contains Prof. Carruth's popular poem, also "Each in His Own Tongue," sometimes published under the title, "Some Call it Evolution and Others Call it God." Dr. Carey's poem has been published in magazines in Calcutta and Madras, India.

Send 10c for copy to Dr. Geo. W. Carey, Oakland, Cal. See verse on Electricity on page 6 of this JOURNAL.

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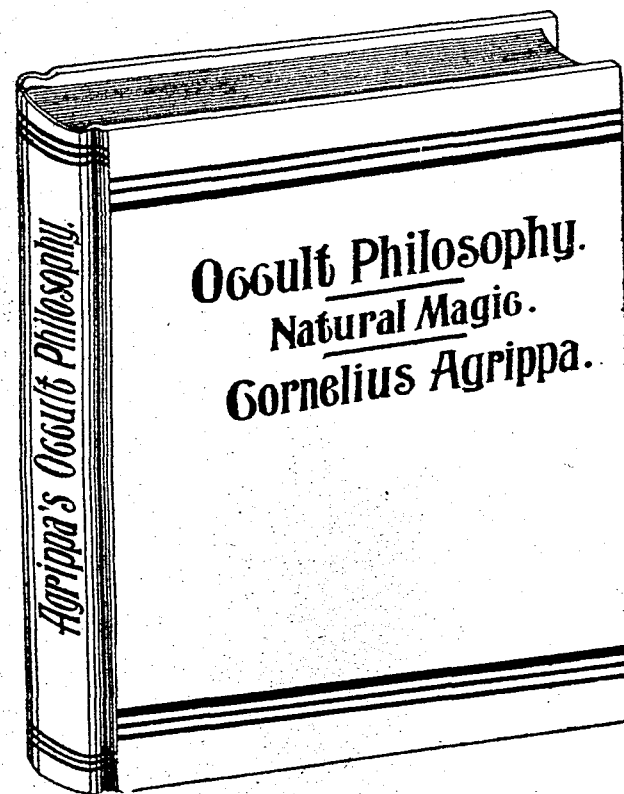
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## Local News Summary.

**Folsom 3044.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**The Mission Lyceum** will give an entertainment and dance on Thursday evening, March 27, in Mission Opera Hall, 2131 Mission St. Short program, refreshments and dancing.

**The Boy Orator**, Chas. J. Anderson, writes as follows: "I have arranged to hold a limited number of Thursday evening meetings [prior to my departure for the North] in the lower Scottish hall, 117 Larkin St., San Francisco. The first meeting will be held on Thursday evening, April 3. The lecture will be on topics of general interest and will be followed by psychic readings, a feature that I have recently added to my public work. All Spiritualists and progressive thinkers are cordially invited to attend."

**Mrs. Maxwell-Colby** has gone into the country for a much-needed rest. She has gone to visit Mrs. Strain and expects to return about April 12.

**Mrs. Jennie Moore** has gone to Santa Cruz to reside. She is a retired medium of rare ability.

**Mrs. Sophia B. Seip** began a class in Psychometry and other psychic gifts in Oakland last Thursday. See the Mediums' Directory.

**Dr. Ravlin** lectured and Mrs. Seip answered written questions at Fraternal Hall, Oakland, Sunday, March 23, at 3 p.m. Mrs. Gillingham and Miss Dixon gave messages at 7:30 p.m. A large audience was present on both occasions. No meetings will be held on March 30, on account of the celebration in San Francisco. The Union Society will celebrate Sunday, April 6, afternoon at 2:30, and evening at 7:30. See.

**Ladies' Spiritual Aid Society** met last Wednesday. After transacting routine business, a very pleasant time was spent socially.

Election of officers will take place next Wednesday, when it is desired that all the members will attend.

The next monthly social of this society will be held on Friday, March 28, at Occidental Hall. It will be a Mystic Party [sheet and pillow-case] and a good time is expected.

**The Independent Free Thought Society** held meetings last Sunday. Tests by Mrs. Hodgson and Mrs. Seely. Miss Lillie Motte gave readings. Mr. Wilson answered questions. Annual election April 20, 1902. None but members in good standing will be allowed to vote for officers. Mrs. GREWELL, Sec.

**The Progressive Spiritualists** held their regular services last Sunday in Occidental Hall, 305 Larkin St., San Francisco. After the usual song service, the Handle Brothers of Oakland gave a vocal duet, Mrs. Handle accompanying on the piano. Mrs. Lillie spoke upon the subject, "Spiritualism, the Foundation of all Religions," showing that all religions are based upon communications with unseen powers. Wherever we look in history we find that man has had experiences similar to those taking place with mediums to-day; and religion is an outgrowth of these manifestations in the past. All religions have been rich in spiritual experiences. Although these manifestations have permeated all the old religions, it required the progress and light of the 19th century to give the interpretation put upon them by Modern Spiritualism.

Mr. Richardson, Vice-President of the New York State Association, was present, and gave a short address. Mr. Geo. Campbell, President of the Spiritual Society in Nanaimo, British Columbia was also present and made a few remarks.

**The Spiritualist Temple Association's** meetings are well attended at Woodman Hall, Oakland. Chas. J. Anderson holds the attention of the audience well in his inspirational lectures, and his new development of a psychic nature is different from most mediums. His method gives clear-cut and practical messages which please investigators. Mrs. A. Smith is still doing good work with us. Mrs. Riesenweber, who retired a few years ago, is again at work on our rostrum.

The anniversary program and banquet promises to be a decided success. All are cordially invited to attend. Free seats. C. F. VAN LUYEN.

**Unity Hall**, 556 1/2 Isabella St., Oakland, was filled on March 19. Mrs. Gillingham, Mrs. Amanda Smith, Miss Dixon, Miss Lundberg and Mrs. Riesenweber gave tests. Dr. Sol Palinbaum and Mr. Preston made addresses.

**Spiritual Science Meeting** in Sunset Hall, 1684 Seventh St., West Oakland, was well attended. Mrs. L. E. Drake, the opening speaker, is a deep thinker and reasoner. Dr. Sivarth gave many evidences of re-embodiment. Dr. Gillman added appropriate remarks. Miss Dora Dixon gave tests and spirit messages on Monday evening. Next Sunday the subject will be "Mediumship." Miss Dixon will occupy the rostrum for tests and messages on Monday evening.

**Remembrance Hall**, Odd Fellows Building, was filled Sunday evening with an audience to listen to Henry Harrison Brown's address upon "Man a Law unto Himself." Mr. Brown claims that since man is Spirit, he is of the same substance that God is, and as God is Law, man is of necessity also Law. Now man submits to conditions because ignorant of his powers, and calls them natural law, but when he shall know himself as Spirit, he will make conditions to his will.

Next Sunday evening his monthly lecture upon "Suggestion" will be illustrated by excellent subjects in all the phases of stage Hypnotism. He will also give illustrations in Psychometry.

## Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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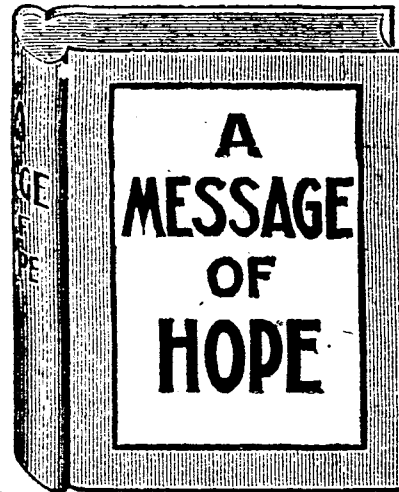
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Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalamazoo, Mich., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 202 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

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## Celebration of the Fifty-fourth Anniversary of Modern Spiritualism,

ON SUNDAY, MARCH 30, 1902.

Odd Fellows' Hall, San Francisco, Cal.

Under the auspices of the California Sunflower League. J. SHAW GILLESPIE, Pres.

## PROGRAMME.

MORNING—10 o'clock.

Admission Free.

GENERAL CONFERENCE ..... Mrs. Sarah Seal, Leader.  
All Spiritualists are invited to participate.

AFTERNOON—1 o'clock sharp.

Admission Free.

Instrumental selection.....Prof. Richard Young and Mrs. A. S. Norton.

Spiritual song.....By the audience

Lyceum children, Musical & literary exercises

Words of welcome.....Pres. J. Shaw Gillespie

Address.....Thos. G. Newman

Music.....Selected

Address.....Chas. J. Anderson

Ordination of Mrs. Eberhardt, by Mrs. Seal

Spirit messages.....Mrs. Sadie Eberhardt

Closing address.....Mrs. L. C. Drake (of Oakland)

Admission, 10 cents.

Musical symposium.....Fred Manchester

Vocal solo.....Mrs. Anna L. Gillespie

Anniversary address.....Mrs. Anna L. Gillespie

Vocal solo.....Mrs. Anne Best

Spirit messages.....Edward K. Earle

Vocal trio, Mr. & Mrs. Gillespie, Mr. Manchester

Spirit messages.....Mrs. J. J. Whitney

Vocal selection.....J. T. Lillie

Closing address and poem, Mrs. R. S. Lillie

Benediction.....

MRS. JENNIE ROBINSON, MRS. ANNA L. GILLESPIE, MRS. SARAH J. STARKS, MRS. J. J. WHITNEY and M. S. NORTON, Committee of Arrangements.